

The Explication of the Frontispiece.

- T**He Tabernacle in the Sun^a, you see:
^aPs. 19. 4 The Pillar^b and the ground of Truth, is she
^aAp. 12. 1 The Spouse of Christ^c, Christs Church^d and faiths^e abode,
^b1 Tim. 3. Both House^f, (and Steward^g) to the living God.
^c15.
^c2 Cor. 11. Pure as the Sun^h, (which through the lucid ayre
^d2. You may behold) fair as the Moonⁱ, all fair^k:
^dJob. 14. Nor blemish^l, spot, nor wrinkle, doth she bring;
^e16. 16. 13 Nor any, any such, or such like thing,
^eIrenaeus Presented to her ownly, heavenly King.
^flib. 4. c. 62 One that can, onely make the lip^m of these,
^fTim. 3. Who'r fall'n asleep * to speak, tongues that oppose *
^g15. Themselves against her (whosoe're they are)
^h1 Cant. 6. 7 As prisoners they must stand before her bar.
ⁱIbid. Vain men! Why question you so great a power?
^j1 Can. 4. 7. The worlds her joyntureⁿ, and the heavens her dowreⁿ
^kEp. 5. 27. Infalible for ever^o: how's she lesse,
^l1 Cani. 7. 9 Who's clothed^p with the Son of righteousness?
^m* Jf. 54. 17 Interpreters of scripture, here fall down:
ⁿ* Isa. 6. 20 she wears the twelve Apostles^q, as her Crown:
^o17. Submit all judgements unto her (as meet)
^pMat. 18. Gods glory is upon her^r, and her feet
^q20. Do tread upon the lesser light^s: Fond men,
^ro Isa. 59. Why do you say, she can be darkned? when
^s21. None shall be able, to e're say, he saw
^tEph. 5. 27 Her Sun^t go down, or her fair Moon withdraw:
^u1. But a perpetuall excellence^u, she must be.
^u1 Apo. 12. And lasting light^v, unto eternity.
^v1. What then remains to satisfie all doubt,
^w1 Jf. 60. 1 But instantly to finde this woman^x out.
^x1 Apo. 12. 1 That, we may hear her voice^y, and not defer;
^y1 Jf. 60. 2 T' appease all strife, by 'ppealing unto her.
^z15. Christ is the door, scripture the lock^z; likewise,
^z* Jf. 60. 19 The Church, the onely key^z, of Paradise.
^zJf. 59. 21 The Church, the onely key^z, of Paradise.
^z* Apo. 13. 17. & Matb. 18. 17. z 2 Pet. 3. 16. * Mat. 16. 19.

The Explication of the Frontispiece.

- T**He Tabernacle in the Sun^a, you see:
^aPs. 19. 4 The Pillar^b and the ground of Truth, is she
^aAp. 12. 1 The Spouse of Christ^c, Christs Church^d and faiths^e abode,
^b1 Tim. 3. Both House^f, (and Steward^g) to the living God.
^c15.
^c2 Cor. 11. Pure as the Sun^h, (which through the lucid ayre
^d2. You may behold) fair as the Moonⁱ, all fair^k:
^dJob. 14. Nor blemish^l, spot, nor wrinkle, doth she bring;
^e16. 16. 13 Nor any, any such, or such like thing,
^eIrenaeus Presented to her ownly, heavenly King.
^flib. 4. c. 62 One that can, onely make the lip^m of these,
^fTim. 3. Who'r fall'n asleep * to speak, tongues that oppose *
^g15. Themselves against her (whosoe're they are)
^h1 Cant. 6. 7 As prisoners they must stand before her bar.
ⁱIbid. As prisoners they must stand before her bar.
^j1 Can. 4. 7. Vain men! Why question you so great a power?
^kEp. 5. 27. The worlds her joyntureⁿ, and the heavens her dowreⁿ
^l1 Cani. 7. 9 Infallible for ever^o: how's she lesse,
^m*Jf. 54. 17 Who's clothed^p with the Son of righteousness?
ⁿ*Jsa. 6. 20 Interpreters of scripture, here fall down:
^o1 Apo. 22. she wears the twelve Apostles^q, as her Crown:
^p17.
^qMat. 18. Submit all judgements unto her (as meet)
^r20. Gods glory is upon her^r, and her feet
^so Jsa. 59. Do tread upon the lesser light^t: Fond men,
^t21. Why do you say, she can be darkned? when
^uEph. 5. 27 None shall be able, to e're say, he saw
^v1 Apo. 12. Her Sun^v go down, or her fair Moon withdraw:
^w1.
^x1 Apo. 12. But a perpetuall excellence^v, she must be.
^y1. And lasting light^x, unto eternity.
^z1 Jf. 60. 1. What then remains to satisfie all doubt,
^{aa}1 Apo. 12. 1 But instantly to finde this woman^x out.
^{ab}1 Jf. 60. 2. That, we may hear her voice^z, and not defer;
^{ac}1 Jsa. 60. T' appease all strife, by 'ppealing unto her.
^{ad}15.
^{ae}*Jf. 60. 19 Christ is the door, scripture the lock^z; likewise,
^{af}Jf. 59. 21 The Church, the onely key^x, of Paradise.
^{ag}* Apo. 13. 17. & Matb. 18. 17. z 2 Pet. 3. 16. * Mat. 16. 19.

AN ENDE TO CONTROVERSIE



AN ENDE TO CONTROVERT

E. M. H.

Her. Ch. Howard

An End to Controversie
Between Tho
ROMANE CATHOLIQUE,
AND THE
PROTESTANT RELIGIONS.

JUSTIFIED

By all the severall manner of *Wars* whereby, all kind
of Controversies, of what nature so ever, are usual-
ly, or can possibly be Determined:

AS,

1. By Submission, 2. by Arbitration, 3. by Mutual agree-
ment, 4. by Sentence in law, or judiciary proceedings of
the known and commonly approved Court of Judicature,
respectively provided: 5. by combat or fighting with
our Adversaries, at the same weapon, whereunto, they
have challenged us.

TOGETHER,

With certain Chapters, as precognita's, preceding the
undertaking.

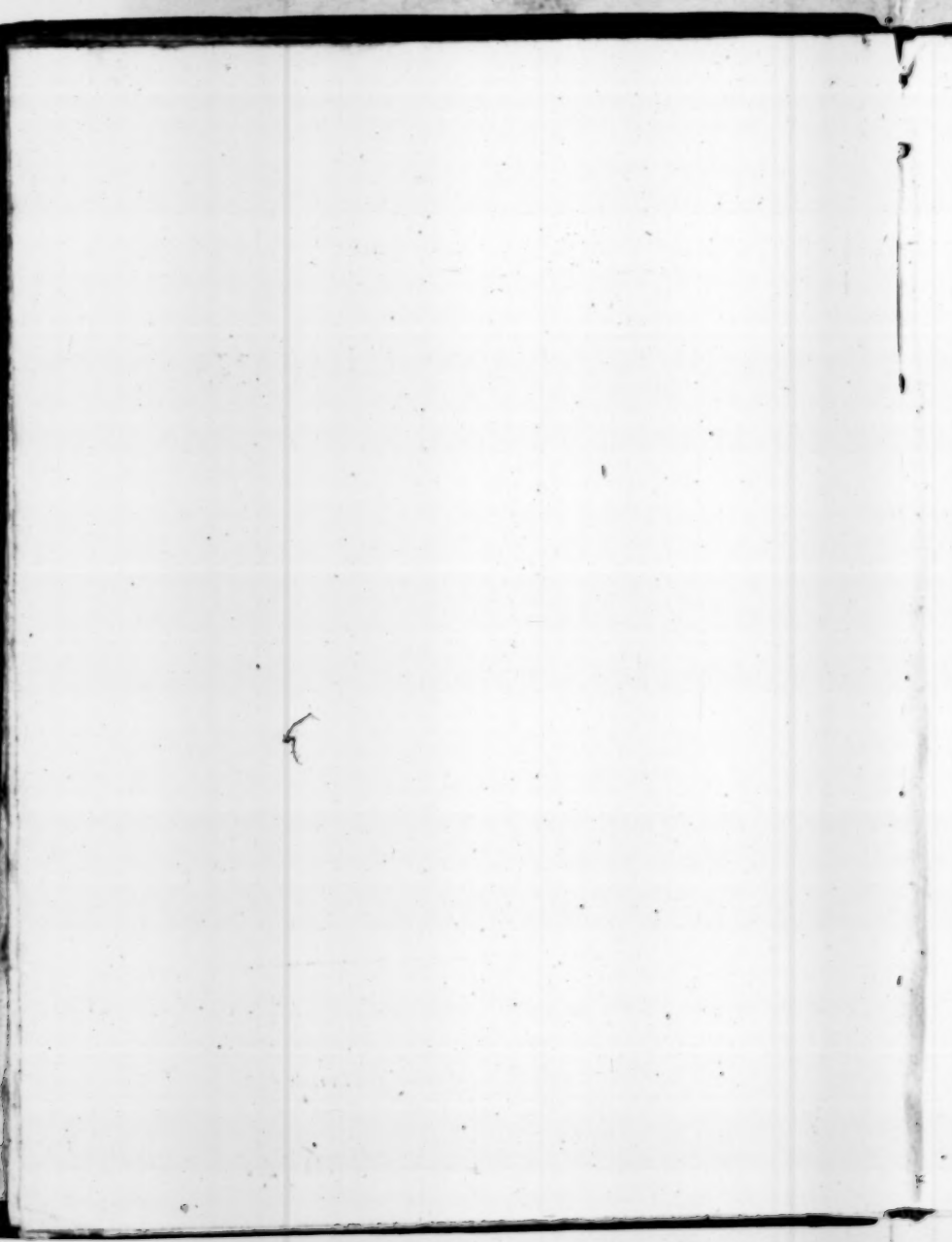
Written by T. B.

Isai. 49. 1. Listen O lies unto me, and hearken ye people from far, &c.

Cap. 49. 26. I will feed them that oppress thee, with their own flesh;
and they shall be drunken with their own blood, as with
sweet wine.

Cap. 60. 12. The Nation, and kingdom, that will not serve thee, shall
perish.

Printed at *Doway* Anno 1654.



*To the Right Reverend and
Right Honourable WALTER Mountague, Lord
Abbos of Nanteul, Son to the Right Honourable
Henry Lord Mountague, Earl of Manche-
ster, Viscount Mandivill, Barron of Kimbolton,
Lord Privy Seal, and one of his late Majesties
most honourable Privy Council.*



O a bright burning
taper upon the al-
tar for the daily
sacrifice, (who
lately was but a
brand taken out of the same
fire, from whence, such un-
der wood (as he that dedicates
his labour to that acceptation)
likewise was delivered; and (by
the call and hand of Heaven)
now become, and placed, as a
light so shining in the Candle-
stick of Gods holy Church) do
I dedicate this book : who on-
ly (amongst all the sonns of the

The Epistle Dedicatory.

mighty) hath found out Solomons so pious and so secret way, out of the Court, into the Temple ; and hath let fall the adorning purple, to adorne the longer robe.

Whom should I think worthy (if there were sufficient worth in this my work to make its estimation) of this my dedication , but a person that hath so nobly dispised so many easie ascents to the highest pitch of worldly honor., & preferment, as the many advantages of proximity in blood with the (then) highest constellations in that firmament (to which he never would look up , but higher) would give both leave and invitation ; but hath set bounds to his ambition within the rayles,

The Epistle Dedicatory.

and hath couched all his glory
downe to the lowest step of the
highest throne.

You neither aym'd nor en-
vied at the Honor which your
Fathers sonne received when
he was elected Speaker of the
house of English Peers, but ra-
ther applied your selfe unto
the Heavenly knowledg, which
is preserved in the priests lips;
that can speak better things
then the blood of Abel: whiles
by speaking; you, can offer up
the blood of Iesus, as a propi-
tiation for mans sins: And
thus in stead of being admired
(like those glorious weeds wch
perhaps are good for nothing
but to keep under better corn,)
by others, you become the
greatest miracle in the world
your

were able to cure the depravity that is in human nature : But that this book (to those who have a desire there *should* be an end of Controversie , and are willing to knock of the biassees from their self interested , and prejudicated opinions) *is* able to put an end to all the Controversies in Religion that ever had a begining, I doe as verily beleieve as that the book hath
such

The Epistle Dedicatory.

you, do you (Sir) but defend this suppliant under your wing, and it shall willingly endeavour to defend your Patronage : which is all that I shall trouble your Honor with, for this present, saving that I onely call for so much justice at your hands as

and the interpretations of
them, but the milk that springs
out of her breasts, except they
can be such babes of grace, as
shall be ready to bite of their
mothers nipples, that they might
call for spoons.

Epaminondas that valiant
Theban, was wont to say unto
his Buckler when he went out
to war, *Tu defendas me & ego
defendam te*; So must I say to
YOU

The Epistle.

To all Protestant Divines of the Church of
England, to whom the Author wisheth happiness,
presents his Reasons, and declares the Motives of
his Conversion unto the *Roman* Ca-
tholike Church.

Still beloved, and sometimes Brethren,

to defend you & attonage:
which is all that I shall trouble
your Honor with, for this pre-
sent, saving that I onely call for
so much justice at your hands as
that you will believe me, when
I tell you of a truth how much
I am

(my Lord)

Your most humble &
most faithfull servant
to Command.

T. B.

England, to whom the Author wisheth happineſs,
presents his Reasons, and declares the Motives of
his Conversion unto the *Roman* Ca-
tholike Church.

Still beloved, and ſometimes Brethren,



Ad I the Tongue of Men and Angels,
or could I pluck a Quill out of the
wing of a Seraphin, wherewith to
make my Pen, I do not think that I
could write therewith an Apology
for my ſelf, more ſuitable to my own

mind, or more ſatisfactory to the world (as concern-
ing my reconciliation with the Church of *Rome*)
then in the ſame words wherewith *S. Hierom* (upon
the like occaſion) wrote in his firſt Epistle to Pope
Damaſus, only changing the Eaſtern for the Weſt-
ern Clime, and *Damaſus* for *Innocent*; and then ſo
unworthy a ſinner (as my ſelf) may thus give in
his Reaſons, folded up in the words of ſo great a
Saint; viz.

*Because the Weſtern part of the world, being battered
by the ancient fury of that people, doth tear even in
ſuters the ſeamleſſ Coat of Chriſt, which is woven from
the top to the bottom; and ſince the Foxes do root up
the Lords Vineyard, ſo that it is hard to find out the*

B

ſcal-

The Epistle.

sealed Fountain in the midst of those leaking lakes which hold no water, or the inclosed Garden in a Religious Common: therefore have I thought fit to consult with the Chair of Peter, and that faith which was praised by the Apostles mouth, demanding food from thence for my Soul; from whence we formerly took our baptismal habit of Christianity: for neither could the vastity of that watry Element, nor the interposition of those long tracts of Earth, prohibit me from enquiring after that precious Pearl. Ubi Cadaver ibi Aquilæ. The Patrimony having been wasted by the prodigal Child, the Inheritance of the Father is preserved only incorrupt by her: there doth the Earth (which is a fruitful soyl) return our Lords seed with purity, and that an hundred fold; but here, the Corn being over-wrought by the furrow, degenerates into Cockle and wilde Oats: Now doth the Sun of Justice rise up in the East, and that Lucifer (who is fallen) doth place his Throne in the West, above the Stars: She is the light of the world, she is the salt of the Earth, she is the golden and the silver Vessels, and here the Vessels are but earth and wood, which do but expect (and at last hath found) the iron Rod, and eternal Fire. I desire a sacrifice of Salvation from the Priest, and the succour which belongs to a sheep from his Pastor. Let envy avoyd, let the ambition of that high Roman Seat recede; I am speaking with the Successor of a Fisherman, and a Disciple of the Cross; and therefore though his greatness frights me, yet his humanity doth invite me: Neither shall the high Title of Maximus so much stave me off, as the deserved Name of Innocent shall draw me to him. I who in the first place would follow none but Christ, am joyned by communion to his Beatitude, that is, to the Chair of Peter:

Peter: Upon that Rock do I know that the Church is built; Whosoever eateth the Lamb out of his house, is a prophane person. Whosoever is not in the Ark of Noah, shall perish when the flood begins to grow in height; and because for my grievous sins, I have betaken my self to that desert, which, together with the barbarous Confinies that are on this side, lyes so divided from the more Christian world, by the full breadth of the vast Ocean. So that I cannot be always craving the Holy of the Lord from that Sanctity, being so hugely distant in place: here do I follow the Confessors of America, and like some poor bark, I lye under the lee of those great ships. I know not Vitalis, I reject Miletius, I have nothing to do with Paulinus; whosoever doth not gather with Peter his successors, scattereth; that is to say, he who is not of Christ, is Antichrist. Thus far St. Jerome and thus far with him. But,

This Treatise was begun, and the Epistle writ, when the Author was in Maryland, a Province in America.

My writing thus to you requires such an armor of resolution, as the same St. Jerome did put on, in his Epistle unto *Leta*, viz. Let them deride, and spit at my Epistle, and cry out, that either I am fond, or mad, his Son in Law did this, before he was converted.

I must confess, it is a hard thing, so to new season a vessel, that it shall quite forsake the odour of its first impression. And the Grecian History relates unto us, how *Alexander* the great, found more difficulty, in leaving the foolish gate, and defective behaviour of his Tutor *Leonides* (which he had learned from him, when he was a child) then he did in Conquering the whole world. Wherefore I have some reason to fear that some of you (having stood

The Epistle.

the admired Pillars of your Church so long, so famous (yet in this (truly) like your Savior, to day admired, cast down to morrow, by the same admirers) who have writ whole Volumes against the Catholike Church of *Rome* (and could not be beleev'd one word when ye spake so many, in defence of your own) who sate ages in your Professors Chairs, stood so many hours in Pulpits, (making them your desks for your inviction to declaim against the See of *Rome*, teaching no otherwise (thereby) then others, that were amongst you, with you, of you, so to declaim against you, and your Church) with so great shew of learning and sanctity) will hardly now submit your Chairs to *Peters*, and your Judgments unto Catholike Results: lest you may seem (thereby) to seat your selves in the seat of the scornful; and therefore, though you are cast out of your Seats, yet, you will not cast your selves from your opinions. Neither let your anger kindle against your younger Brother: say not with *Eliab*, *I know thy pride, and the haughtiness of thy heart*, because I undertake this *Philistin*. For,—

Though my Mothers children be angry with me,
 Can. 1. 8. who made me a keeper of their Vineyard, yet,
 when Christ tells me where he feeds his flock at
 noon, why should I continue as feeding with the
 Can. 1. 5. flocks of those that are but his Companions?
 Wherefore, let no man (in this) impute arrogance
 to my good will, for it seems (hereby) that there are
 many flocks, so like to Christs, that they may seem
 to keep him company, and yet be none of his. There
 be many Ships, wherein Christ is not, and yet
 waft themselves upon the same Sea, run with the
 same

The Epistle.

5

same wind, steer the same course, and use, the same compass: so that in a calm there seems to be no difference between such, and the Ship where Christ is in; but if a storm arise, and the Ship (wherein I am) begins to be covered with the Waves, and the Passengers begin to cry, Master save us or we perish, and there be none to rebuke those winds and Seas, but the Vessel sinks, you shall never make me beleieve that Christ was there, or that any great Apology need to be made for leaving the Ship: but give me leave (if I can) to swim to the Ship, that is, such a Church, concerning which (all along) I find the accomplishment of that prophecy, *viz. When thou passest through the Waters, I will be with thee, and through the Rivers, that they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt: neither shall the flames, kindle upon thee.* Wherefore I think I stayd long enough in the Church of England, when I stayd so long until the Church of England fell upon my head, and that it was high time to part from her, when she her self was so departed.

The first Motive (I confess) which enduced me to Consider Abraham my Father, and Sarah that bare me, the Rock from whence I was hewen, and the Pit from whence I was dug; was, to see a cause, so much asserted to be Gods, and so much (by me) beleevd to be our holy Mothers, so utterly relinguished, as not only *no Bishop, no King*, but no root or branch of either. Balaam may prophecy Christ; Judas may preach him, and Satan may confess him; wherefore notwithstanding all this,

1 Motive.

The Epistle.

this, I began to doubt, that though the Church of England might be a Ship out of which they might teach Christ : yet that it might not be the Ship out of which Christ taught, for that was *Peters*, and there was Christ. —

To see such a Church, as was the glory of the Protestant Cause (between whom (outwardly) and the *Roman* Church there was no other difference but that the Tapers upon their Altars, wanted light, their Alters, Priests : and their Ceremonies, purpose :) together with the defender of her faith (both sore wounded through each others side, grasping for one anothers help, when they could neither stand, staggering so long time together, ready for to fall : and no *Arons Rod*, lifted up ; no censure of Excommunication held out against the Violators of her faith, and its Defender : no Councell, Synod, Convocation, or so much as an Assembly of the sons of that Mother, or the Fathers of that Church ; but all of them either sheltring their Swords of the Spirit under the arms of flesh, otherwise expecting some private security, in a publique shipwrack : or running their heads amongst the Rocks, as if they went to call upon the Mountains for to cover them, against the fury of some Judgment day, until in the end they fell, as if they had dyed of the *Herodian* disease, eaten up and gnawn into peices, by virmin, bread within her own body ; not so much as the least fire being kindled, nor a sword drawn nor a pen wagged, nor a mouth opened, to work her downfal, by any of her professed Adversaries.

To see a Crown (where Church and State were
both

both united) fall from the head of such a Prince, and no cloven-tongue-resembling Miter forke it up with the opening of one mouth in its defence, to see such a head divided from such a body, and no pastoral staff interposed to stave of the blow, to see a high Court of Justice call'd to such a purpose, and to see an Authority (which they call Divine) to have no Court, sitting then, to issue forth her prohibition? Why were not your streets paved with interdictions, and the walls of your houses hung throughout with curses? Are the white Horses whereon Christ rides Conquering the Nations (no less Horses, for courageousness, and swiftness, then white for Innocence) afraid to meet with Lions in the way? These *Omissions* made me suspect their *Commissions* not to have been of God; for had they been, such Commissions, doubtless, had been put in Execution: For who could have resisted such a power, or suspected the efficacy of such a confidence, as had the Godhead, to have gone along with his own Ordinance, and to have given them hearts to have performed what he ordained? Hence it was, that seeing their Sword of the Spirit, to have no edge, or at least no use, in a case of such importance, I could beleeve no otherwise, but that its bearers were afraid of shaming themselves by using it, which in striking therewith, before, so often (when it would not cut) they had rendered it ridiculous, and that their power was but pretended, whilst they pretended no such power.

When you, my Lords, the (sometimes) Bishops of the Church of England, first layd aside your Cro-tiers staves, and cloven Miters, and thus at last the
Laws

Laws given unto you over the consciences of men, and signified thereby to those that are true Bishops, how could you think it otherwise, but that every thing should be accounted lawful, but what humane power could make men to understand to be otherwise? Or that such power (if it should chance to step never so little aside) would make that party to which it leaned, think any thing to be lawful, that is attemptable.

Act. 5. 36.

Every plant, which my Heavenly Father hath not planted, saith our Savior, shall be rooted up. The rooting up of such Foundations implied too much a Mothers curse: a Sects *comming to nought* (according to Gamaliel's Rule) argues it to be a Sect, but no true Church; the works of men, but not of God: wherefore though they were let alone, yet they fell of themselves: and wherefore though never so many Theudas's boast of themselves to be somebody, and yet never so great a number of men to be on their sides, and never so many Judas's of Galilee draw after them never so great a number of people, yet, if I find them in the end, all slain, perished, and dispersed, they shall give me leave to look upon the events, which *digitus Dei*, pointeth at: to observe the Rule which our blessed Savior gave unto us: and to follow the advice, which so great a Doctor of the Law, prescribed unto us. And although, this may seem, never so weake a Motive unto some, it may do so, for it appeared, at first, no otherwise to me: only it gave me cause of further inquiry into the Judgments, which all along have befallen all those, and the evil ends, which have constantly, and fatally overtaken all those, who
from

from time to time, have been either persecutors of, or Apostates unto, the Church into whose bosome, I am now arriv'd, as into the safest harbor of Communion.

1. As the first we read of *Symon Magus* was who would have bought the Holy Ghost, and *Peter* into the sin of selling it; who when he would have flown at the Prayers of her first Bishop the blessed *St. Peter*, he brake his neck.



Agrippas li. 3.
ca. 2. de exci-
des Hierosol.
mitas Arab.
li. 2. Cont.
Gentes.

2. *Manicheus*, a great enemy to the Church of *Rome* was fled alive by the King of *Persia*; because he killed (in endeavoring to cure) the Kings Son, which is no otherwise, but what all *Hereticks* do, who destroy the Church (which is the Kings Daughter) by their presumptuous and unskilful undertakings.

Ephiphan Ha-
res. 6 6.

3. *Montanus*, and *Theodotus* the like, who both of them slew themselves.

Eusebius li. 5
Hist. cap. 16.

4. The *Donatists*, who casting the holy Eucharists to dogs; were by the same dogs, worried themselves.

Optatus li. 2.
Cont. *Parme-
nianum*.

5. *Arius*, who when he would have come into the Church in the place of exoneration by a violent and sudden gripe in his belly together with his Excrements, voided both his Soul and entrals.

Athanas. Orat.
1. Cont. *Ari-
nos* & *Ruff.* li.
19. Hist. cap.
13.

6. *Julian* the Apostata, (whom the Earth opening) swallowed up, being struck from Heaven by the Divine Vengeance.

Greg. Naz. O-
rat. 12. *h. nos.*
civ. *suor.*

7. *Valens Arianus*, who succeeded *Julian* in his persecution of the Church, was fled alive by the *Arian Goths* themselves.

Ruffin li. 2.
cap. 13.

8. *Nestorius*, whose wicked tongue rotted in his mouth, whereof he dyed most miserably.

Eusebius li.
first Hist. ca. 7

9. *Hunnerius*, King of the *Vandals*, who (being an

Vid. li. 3.

Arian and persecutor of the Church) was eaten up of worms.

*Colemanus Zuan-
nus Paulus Dis-
cipulus, in ejus
vita.
Corbula in v.
sa Lutheri.*

10. *Anastasis*, the Emperor, who was a great favorer of the *Eutychian* Herisie, was struck with a Thunderbolt whereof he dyed.

11. *Luther* who was taken away by a sudded death, who (after a lauteous supper merry and well provoking every one to laughter with his jests) dyed suddenly, in the night.

See the
French Hist.

12. *Zwinglius* the first man that was slain in the head of that Protestant Army, advanced against the Catholikes.

*Coelampus inas-
ta Lutheri*

13. *Oecolampadius*, who going well to bed, was found dead in his bed, the next morning.

*min'g Basil e
gist de morte
Corol.*

14. *Corolstadius* who was slain by the Devil, as was declared by publie writings printed.

*Jeron Boleseus
in ejus vita.*

15. *Calvin* who dyed of the *Herodian* disease, being eaten up of worms, blaspheming, and calling upon the Devil.

16. *Cromwel* Vicar General of the Church of *England*, beheaded as a Traytor.

17. *Cranmor* the First Protestant Archbishop of the Church of *England* arraigned and condemned for Treason against his Sovereign, yet burnt as an *Heritick*.

Neither did I content my self only with speculation of what Judgments have befallen particular persons, that were enemies to the Church of *Rome*, but I proceeded, to consider, what calamities, had befallen Kings and Kingdoms, Principalities, and Commonwealths, who have swallowed such like venom down into their bosoms, and have made present wracks thereby, of their former felicities, and fell

either

either into flat Apostacy, or miserable bondage. As, Thod. l. 4. c. 31
Sozom. li. 6.
cap. 37.

1. The *Goths*, who while they remained Catholicke, flourished and enlarged their Territories; but forsaking the Catholicke Doctrine and becoming *Arians*, were shortly afterwards expelled by the *Huns*, then Infidels.

2. The *Dacians*, who in like manner, and upon like occasion, were expelled by the *Huns*: the *Myrians*, by the *Gepides*: the *Pannonians*, by the *Rugians*. Jornandes de
rebus gess.

3. *Dalmatians*, who immediately after their supper inducing, or mixing, the *Heresies* of *Manichæus* with the Catholicke Religion, were overthrown, and supplanted by the *Turks*. Ex Area Sili-
no Eur. bap.
16. 17.

4. The *Gauls*, who soon after their introducing of the *Heresie* of *Vigilius*, amongst them, were conquered by the *French*. Anto Sabel.
Enne. 10. l. 6
et ex Chron.
Farindem Na-
tionum aliq. e
Hisor.

5. The *Britains*, who not long after they had embraced the *Heresies* of the *Pelagians*, and had bred up such a Monster within her own womb, were suddenly overrun by the *Saxons*.

6. The *Spaniards*, who having received the Doctrine and *Heresies* of the *Pricillians*, were soon trampled underfoot by the *Goths*.

7. The *Affricans*, who had no sooner admitted the *Heresies* of the *Donatists* into their belief, but they were extirpated by the *Vandals*.

8. The *Germans*, who were both wasted and subjected by *Attila*, immediately after the rooting of the *Arian Heresies* amongst them.

9. The Inhabitants of the City *Fulnim*, who having been once converted to the *Roman Faith*, and afterwards falling away, were all consumed, both City, and Citizens, with fire from Heaven. O Elias in Ru-
e ex Saxone
H. m. l. 6. c.
172.

Nicomph. li. 18.

45

Jacobitans;
 Georgian;
 Theopascite,
 Armenians,
 Monothelites,
 Seneites,
 Epistathodoti-
 ctes,
 Phantassiti,
 Monchs,
 Trithemites,
 Arians,
 Nestorians,

10. After the Eastern Monarchy had dishonored it self, with sixteen * several sorts of beliefs contrary to the *Roman* Catholik Faith, in the Reign of the Emperor *Heraclius*, *Chosroes*, King of *Persia*, sacked *Jerusalem*, and weakened his Empire: then the Empiror *Heraclius* turning *Monothelite*, that Monster *Mahomet* (Captain of the *Saracens*) Anno 635. took *Syria* and *Jerusalem*: Anno 639. *Mesopotamia*, and afterwards all *Africa*.

Lastly, three Protestant Kingdoms, three Protestant Royal families, subdued, dispersed and scattered upon the face of the Earth, excepting such as have contented themselves with shives cut out unto them, by the hands of their own enemies, out of their own loaves, and all this within the third generation after such time, as all of them had forsaken that Church, that afforded Kings so many privileges, Dignities, and Prerogatives, Crowns, Septers and Regalities, Titles of Honor, and forms of Coronation, that restored the Royal English blood, and Anointed St. *Edward* King of *England*; foretelling the Years of his Reign, and the end of the *Danish* fury. Pronouncing with a most passionate affection, the Kingdom of *England*, to be the Kingdom of God; but when his Majesty once allowed and countenanced such Rebellious spirits in the Church of Christ, to take such head, as to renounce their head; so that Acts of Parliament, not only made a Son of the Church, the Head of his Mother; but a Daughter of that Mother, Head of the Church, and all upon pretence, of having no other Head, over the Church, but Christ: Majesty may justly fear to find such spirits,

R. Parker in
 vita Sigandi
 R. Parker in
 vita Sigandi
 in vita Briti
 mundi Camb.
 in Romanis
 P. 8. 5.
 Ho. 1. 1. 7.
 cap. 15.
 Jacquet Anno
 909. Sec.
 Malin. V. 2.
 Regum. c. 13.

rits, that may take such head, as may take off the Heads of Kings, upon pretense, that God is King of all the Earth: if Kings of their own accord reform the Church, people of their own accord will reform the Kingdom.

If Kings will not allow the tongue of the Divine Law (though tip'd with fire from the Holy Ghost) to be hearkened unto, as moving in the Head of the Church; nor knowledg to be search'd after, as a thing that is preserved in the Priests lips; nor truth to be in the mouth of her, from whom it could never depart, nor to rest upon her own ground and proper pillar which is the Church, but to be appropriated only unto letters, words, and syllables for every one to pick what sence he please from thence, without the publique spirit of the Church, her expositions, and proposals of their sence, and meaning (which is the substance of that which was shadowed unto Christs Church by the *Urim* and the *Thummim* to be consulted with for Evermore) then Kings must not look that the tongue of the Law, should be acknowledged to be in the Head of the people, *Lex Loquens*, must not speak: and *Voluntas Regis*, must be no more, then the suffrages of so many people.

If Kings and their Clergy cry up the divine Laws of God, above the Spouse of Christ, and under pretence of the same; and above her, whom the same Law, and Law-giver commands us for to hear, and appeal unto; as unto the Pillar and ground of truth (permitting every one, or any one, to be the Judges of that Law, to the destruction of that Supream Authority (by whose tradition and

by being received into the Canon of which Church) they became so estimable (not that that Church made them to be the Word of God; but that she warranted them to be so: as the mark of Goldsmiths-Hall, makes not the Plate Silver, but vindible, and the Royal stamp the coyn, not Gold but currant) then Kings must look, that their people will not permit, neither *them* nor *their* Judges, to be Judges; but themselves to be the Judges of the Law, without the King, to the destruction of that King, that was the life of the Law.

If Kings can think it meet that the Queen, Mother of all Christian Societies, should be no more then a particular Church: Kings must not think it much that the Royalty should be brought down to be no more then one of the three States, whereby, that one may be liable at any time, to be brought down, by two

If Kings, *Dethron'd, and interrupted the succession of a perpetual Reign of Martyrs* (before whose shrines, the highest Dignity of the Noblest Empire, thought it Honor to submit their Diadems, and become Petitioners, before whose Sepulchers, he that bears the Crown, bends the knee; and the adorned with Purple, prostrate themselves before the Saints in sackcloth, begging their assistance) Kings must not marvel, if themselves, and their Successors, be excluded, or deposed, by like examples.

If you the sometimes Clergy of the Church of England could cast such a dirt into the Chair of Peter, viz. *Cassiodorus, Regino, Ado, and all the Ecclesiastical Historians, have erred, in saying that Peter did abide at Rome twenty five years, this error they were carried*

Ambros. 1. 20

Com. in Luc.

Augustin ep

42.

Chrysostom Ep.

2. ad Rom. (42)

1 Tim. 2. 6.

Reynolds. c. 6.

diait. 3. fo. 219.

Reyn. c. 6.

diait. 5. fo. 218

carried into by Eusebius, but interlaced by St. Jerome, and then take it off again from Ferome, and lay the fault upon the Pope, saying, Now Ferome might receive it from Pope Damasus, on whom he attended as a Secretary, and Damasus was not so void of all affection, but that he would be contented, to advance the credit of his own Sea, by so helping it to be reputed the Bishoply Sea of Peter. And if any of the holy Fathers attribute any Infallibility, or Supremacy to the Sea, or Bishop of Rome, St. Cyprian must pardon them, St. Leo, was a haughty man, St. Ferome, wrote more out of affection and fancy, then discretion: St. Chrysostome overlashed; St. Maximus doted; St. Isidore over shot himself, by slip of memory, Theodoret served his own turns, St. Gregory, knew not what he said, if you oppose Basil, against Basil; Chrysostom against Chrysostom, Damascen against Damascen, tell us that Augustin wanteth the Testimony of the Scripture, and that he agreed not with himself, and of all in general, that the Ancient Fathers, Ambrose, Augustin, &c. seeing they speak contrary things, they must give us leave to reprehend them, scarce any one of them, saith Beza, can be found who differeth not both from himself, and many others, in matters of greatest moment, those holy men (saith Calvin) were ignorant of many things, they do often fight against one another, and sometimes with themselves, and it is a thing chiefly to be observed (saith peter Martyr) their disagreements with themselves, and one another. Whereas if these men would but understand all doubtful and seeming contradictory sayings of the Fathers, according to the common received opinion of the Catholike Church, and the rest of the

In Practica.
Hier. ep. 11.
ad reg. 16. l. 2.
Cont. Reg.

Reg. add. in his
pref. to l. 6.
c. 1. u. l. 1. u.

616.
Reg. c. 1. d. 1. f.
2. f. 17.
Reg. c. 4. d. 3.
f. 131. c. 4.
d. 1. 132. l. 1. d.
c. 7. u. 2. f.
285.

whichever of these
cra. f. 1. p. 69.
l. 1. d. p. 672.
Lupinus de
Princip. Christi.
d. 1. 2. c. 10.
p. 675.

whitaker de
c. 678. Lupin.
u. l. 1. p. 675.
Ibid. 678.
Holl. H. P. 3.
p. 1. u. l. 1. d.

3. p. 1. u. l. 1. d.
the word Augustin
gusti. l. 1. d. 1. u.
Synops. de
tribus p. 34.

Melanchthon in
Ep. ad Rom. 14
p. 418. B. 2. d.
in nov. test. in
c. 1. d. 1. u. l. 1. d.
c. 1. d. 1. u. l. 1. d.
p. 4. Calvin
l. 1. d. 1. u. l. 1. d.
ad Reg. G. l. 1. d.
p. 7. Pet. Mart.
de vocat.

Fathers

Fathers (which was always St. *Augustins* way of reconcilement, there would not be one blot in all their writings, nor two sentences to be found that should interier in the whole Troop of Fathers evidence to the divine Truth: for in the like case *Augustin* observing the same rule, whereas *Julianus* the Heretick (to prove that children are without original sin) objecteth this sentence out of St. *Chrysostome*, viz. *We baptize Infants though they have no sin*, St. *Augustin* doth thus bring that saying within the pale of the Catholique Church, to wit, *understand* (saith he) *of sins of their own, according unto Catholique verity, and then there is no contention; but thou wilt say* (saith he) *why did not Chrysostome add the word propria, (or own) why do we think* (saith he) *but disputing in a Catholike Church he little thought he otherwise should have been understood: no body was then troubled with any such question, you not as then wrangling, he spake securely: and this* Analogy he observed and applied himself unto, concerning all those sentences of St. *Hilary*, St. *Ambrose*, St. *Chrysostom* and St. *Ferome* (which *Pellagius* had alleadged in confirmation of his error) and gave them all healing interpretations, accordingly, as is observed (but little-followed) by *Peter Martyr* and *Chemnitius*; so that we see it is not those Heavenly writings of the Fathers, that afford such contradictions, but quarrellsome dispositions, that make such contradictions in those writings; such rain from Heaven makes not the Field of Gods Church foul, but fruitful (of it self,) but trampling upon it with our (beast-like) and divided feet, we not only make the place miery, but pluck up

com. places in
English part
2. p. 228. exa-
men p. 1. fol.
8 See Seced-
nus in Mibyd.
descrip. p. 429
430 432.

up the seeds of verity, by their own blades: certainly they do not deal with the fathers, like good children, to take such pains to find so many contradictions in their writings, in prejudice to their Authority) but rather like so many Examiners they do with the Fathers as with so many Thieves, seek how they may prove them to be knaves, by finding them in so many contrary tales; children should hide, but not discover their Fathers nakedness. But what needles, shameles cavils are these, which they make at the sayings or writings of the most Renowned Fathers of the Church? as if the spots the which our own Imaginations have fram'd unto us were, blemishes to the Moon. So of that worthy passage (cited by Reynolds out of St. Bernard) writing to Pope Eugenius, viz. *Thou art the Prince of Bishops, Heir of the Apostles, Thou art for primacy, Abel; for Government, Noah; for Patriarchship, Abraham; for Order, Melchisedec; for Dignity, Aaron; for Authority, Moses; for Judgment, Samuel; for Power, Peter; for Unction, Christ.* This (saith he) *Catholicks might be ashamed to alleadg, for (saith he) it is an excess of speech, and his reason is, that to call him Christ, was such a shame, that any one, that was but Bernards friend, would lay his Cloak over it: as if Gods Word did not allow us to call Gods Vicegerents, not only Christs, but Gods: nolite tangere Christos meos, dixi diu estis,* as if it were not all one to say, I represent the Kings Person, and I am King for representation: Christs Vicar, or for Unction Christs; the Lords Anointed, or for Unction Gods. What pap is this, where-with he hits so renowned a Father as St. Bernard

Bernard l. 2.
de. consider.

Reynol's. c. 6.
David 4. 6. 226
Reyn. c. 8. d.
6. 6. 559.
Reyn. c. 8. d.
3.

in the teeth withall? So likewise of the sayings of *Innocent, Leo, Gelasius, Vigilins, Pellagius* and *Gregory*, they all spake as they were affected, the Praises which they give the *Sea of Rome*, is worth nothing: So of the Epistles, and writings of Thirty two Bishops of *Rome* (who lived within the first three Hundred Years after Christ, all giving ample Testimonies of the Popes Supremacy) they were all counterfeits, saith the same judicious *Reynolds*, Schoolmaster to the ancient Fathers, and Master of their Sentences.

Cal. li. 3. In-
stit. ca. 5. §.
10.

The like is frequent with most of your Protestant writers, in other points of controversie, as (with *Calvin*) concerning prayer for the dead. *The old Fathers* (saith he) *wanted both commandment from God, and Authentical example, they were carried away into error, even as unadvised lightness of belief, is wont to robb mens wits of understanding, and true judgment.* [In what part about him did *Calvin* so privily hide his Judgment and his understanding, that unadvised robbery, might not be committed upon the person of *John Calvin*? what solid grounds more then others, did he stand upon, that he as well as others, might not be carried away into error?]]

Sparks pag.
371. 372.

So *Sparks*, renounceth *St. Augustin*, saying that he was greatly carried away by the sway and opinion of the Multitude, and fetch'd his warrants from forg'd, and counterfeited presidents. And might not a spark be carried away rather then so great a light of the Church as was *St. Augustin*, the Fathers Monarch, and one that appeared amongst those other lights of the Church, like unto the Sun in the midst of that

that same Firmament; was not St. *Augustin* with-
in the year *six* Hundred, likelier to know what Au-
thors were counterfeited, in the Year three Hun-
dred, then he that came after him in the Year
1600.]

So *Fulk*; *Augustin* (saith he) *blindly defended*
it. [St. *Augustin* for sharpness of such eye sight,
was thought to be (amongst those other Fathers of
the Church) like an Eagle amongst other birds;
who hoodwink'd his eyes, or put them out, or
dim'd his sight; a man of a Thousand years after
him, one *Fulk*, whose name was never heard of
out of an Island in the Sea, and this little dase,
shall stand in competition with the Sun.] Yet, not-
withstanding these errors, *unadvisedness*, want of
wit, and judgment, easiness to be misled, and blind-
ness in the Fathers: The same (viz. prayer for the-
dead) was generally received by all the Fathers, saith
Dr. *Field*: The same was observed in the Universal Church (saith *Bullinger*;) The same was a common er-
ror in St. *Augustin*, and St. *Ambrose* days, saith the
same *Fulk*: and what is all this, but by their own
mouths, to say, our Thumbs are bigger then the
fathers loyns: We are the soft and sure voyce from
Heaven (and as your own pens do write) the Fa-
thers are too rough and crabbed, immoderate, austere,
unexcusable, deviating herein from the ways of God,
and unmeasurably dangerous, hyperbolically unconsi-
derate, too much over-reaching, (viz. concerning the
matter of satisfaction and pennance) yet notwith-
standing in this very same thing (wherein they so
much blame the ancient Fathers) doth the same
Bullinger, affirm, incontinently, to have its founda-

Field in his
a pt. 1 part
to 4. 12. 13.
16. Bull. De
ca. 4. ser. 10.
False in his
constr. of par-
gat. Pa. 73.
& 320.

Cal. li. 3. 7a.
c. 4. li. 8.

Cbe. m. i. 2
pa. ex. 2. 181.
Bull. 87. sup.
Ap. 4. 1. 27. 4

tion layd, *Immediately after the Apostles time*: And what is all this but as good as with their own mouths to say, we are above all antiquity, short of all modesty, beyond all good manners, besides all reason, and without all truth?

Let fancy be set to work, to find out a misbecommingness worthy the most general dislike, according to the rules of modest humble men, and you shal not find a greater, or a more ridiculous, proud, and arrogant speech, then that which is so frequent a saying in *John Calvins* mouth, viz. *I cannot excuse the custom of the ancient Church*: Nor I him, for calling so many ancient Fathers of that Church, *forgers*, and *adulteraters of the supper of Christ*. So,

Your Century writers, concerning the Masse, blame *Ignatius*, blame *Irenæus*, blame *St. Cyprian*, blame *Tertullian*; and who was this *Ignatius*? but a holy and blessed Saint, and Martyr of God, Scholler, and contemporary, with the Apostles: Who was this *Irenæus*? but a most holy & renowned Saint of God, and Scholer to that most famous Disciple *Policarp*, who was Scholler to *St Iohn* the Evāgelist: Who was *St. Cyprian*, and who was *Tertullian*? but two no less ancient, then renowned Fathers of the Church: and who art thou *Iohn Calvin*? what are you, ye Centurists? ye bubbles of an after rain, that ye should thus despise the Church of God, and Fathers of the Church? who gave you --- from whence had you that Authority? who made you Judges, or Princes, that ye should thus controul the House of God, and Spouse of Christ, contrary to all Authority, Antiquity,

ell. xl cxi a
Dim the like
he hath li. de
vera Eccl. re-
fur. it in cap.
7 ad Heb. Cal.
in Hebr. c. 7.
9 p. 914.

Cent 2. c. 70.
Col. 167. it
Cent. 2. c. 4.
Col. 63.
Cent. 3. c. 4.
C. 3.

tiquity, or custom? especially when the same Calvin, about the same business, saith, that for gesture and outward rite, the ancient Church, did set forth a certain form of Sacrifice, with the same ceremonies (in a manner) that were practised in the old Law, saving that they used the host of bread in stead of flesh, especially when they acknowledged it to be the Sacrifice of Christs Body, not only for the living, but also for the dead, by publique Authority, in St. Gregory the first his days, six Hundred Years after Christ, four Hundred Years after Christ, one Hundred, half a Hundred, nay, immediately, Begotten, conceived, and born after the Apostles time: and all this by their own acknowledgments. And yet these were the claws, that were fastened to the Roof, to pull down the building that Christ founded upon the Rock; these were the venomous nays, wherewith Christs Spouse was scratched into a goar blood, instead of the Whore of Babylon. These were the children upon the Giants shoulders, that could see further then any Giant himself; these were the children that took themselves to be as wise as the child that St. Chrysostopher had got upon his neck, that was Judge of all the world: these were the babes of grace, that think themselves as wise as the child that posed all the Doctors: And what did Kings, by suffering these enormities, and trash to be thrown into the Chair of Peter, by their Divines, but teach the people how to cast contempt, into the Divine Throne of Kings, to the despising of their Counsellors, and Nobles, to a division of their House of Peers, amongst themselves, the clashing of their House of Commons, one against

Melancthon
l. 4. Chro. in
Hec. 4.
Bale in his pu-
geant fol. 72.
Fals in his
confu. of pur-
p. 164 & 155
Beake in his
Treatise intit.
the Reliques of
Rome fol. 344.

another, to a rabble facing of White-hall, to a mouthing of Justice in the ear of so well a constituted body under one, by an ill favored beast with so many heads: to the training of so many City bands, against their own Sovereign: till the Noble, was put into the same scales with the common goar, and sold weight for weight; till the English earth knew no difference between the taste of vulgar, and the Royal blood.

If every bold and forward hand may be permitted to strike fire against Authority, in things divine, and members of the Church, to take such head, as may enable them to take the field against their Head: then let not temporal Princes think it much, that the same water should bear up revolting Ships, that wasted a Sovereign of the Seas; that the same fire, should give mission to destruction against, as well as ~~with~~ Authority; or that the same air, should receive the flying colours of the daring subject, with the same bravery as the Royal standard.

But to return to our former subject, *viz.* to observe what miseries have befallen the Princes of this Land ever since they forsook the Catholike Religion.

Hen. 8.

King *Henry* the Eighth, a Prince, who whilst he remained Catholike, gave Laws to Christendom, had an Emperor to fight under his Banner who received his pay, not a more puissant Monarch in the world, then he: If you should read the *Spanish*, or *French* Histories, especially the Wars of *Italy*, written by *Guichardine*; there you shall find his Renown, like the Sun, spreading its cloth of Gold,

over

over the face of the Earth, all Christian Princes standing in awe of him, and never concluding any thing amongst themselves, but with reference to his consent; but since he fell away from Catholike Religion, good for nothing, but to deform Churches, that he might make a Reformation: to pull down Religious Houses, that he may set up Religion: to cut off so many wives heads, that he might have children; to send his dearest friends and servants to the block, that he might have loyal Subjects. Before his fall from the Church of *Rome* shew me but one blemish in all his life, since his fall, from the Church of *Rome*, shew me the blackest coal that can besmear, and I will shew you the smut upon his face; shew me any thing that can stain, and I will shew you the blaunch upon his Name: A Prince that had so enriched himself with the spoils of the Church, that he had land enough to make a Kingdom, and wealth enough to ransom any King in Christendom, yet dyed a begger, so that as our own Histories relate, he was faine to coyn leather, in his latter days, dyed in despair, with a *Perdidimus omnia* in his mouth, asking that unhappy instrument to all his calamities (as a refusal of his hearkening after mercy) viz. Ah *Cranmer*, *Cranmer*, can there be mercy shewed to a man that never spared man in his anger, nor a woman in his lust? and after death in one generation not having issue remaining of his six Wives, to sit upon his Throne (whereas his father being a Catholike, and having but one wife, filled all Christendom with his numerous and Princely issue) his eldest Son, dying in his Minority, not without suspicion

The Epistle.

pition of being poysoned : his eldest and his youngest daughters, the one whom he illegitimated, and the other whom he made incapable to Raigh, both raigned, and dyed, both issueless; so that as his body was interred without any funeral Solemnities, and not so much as layd in the Sepulchre of Kings, so his last will and Testament was performed by contraries: and if Acts of Parliament be Laws, and nothing is right that is contrary to Law, then the later Queen Raigned so many years, having no right to Raigh, that Act of Parliament (which disenabled her to Raigh) being never repealed in all her life time. We will not speak of *Bish. Rud.*, nor *Dove*, nor *Dearings* Sermons, nor of *Leicesters* Common-wealth, which tell strange stories of her, nor will we insist upon her putting her Cousin to death, a free born Princess; only this we cannot pretermitt, that whereas *Fragmenta Regalia*, fills a whole book, with a Catalogue of her favorites, he observes how that not one of them came to good, but (to use the Authors own manner of speaking) all of them leaving this world, like candles that had not been commendably put out, except the Earle of *Worcester*, whom the Author notes to have been a Catholike, and to have had the honor to have layd his Mistresse in her grave.

As for the two last Kings, *James*, and *Charles*, both of them great Patrons of the Protestant Church, and favorers of learning, the one of them in repairing (as it were) the walls, and the other the Temple, of that *Jerusalem*: the one, by erecting Bishops, in Scotland; the other, that magnificent intended structure of *St. Paul* in *London*: the last

last of these two Kings, they of his own Church doubted not but to have dyed a Martyr for the same: Yet we cannot chuse but take notice, of that which was the object of the worlds eye, viz. that as the first of these two Princes, the Parliament would needs have it, that he was poysoned: So concerning the latter, a high Court of Justice, I am sure, would needs have it, that he should lose his Head, by a common hang-man, upon an open Scaffold, in the broad street, before his own door, in his great City, in the eye of the Sun, and face of the world.

The first of these two Princes, had two Sons, the one poysoned; the other, beheaded: one only daughter, who now lives upon alms, and her numerous and Princely issue, put to seek their fortunes where they may find them: excepting one, and he a Catholique. The second had divers hopeful, and Heroick Princes, to his sons, all of them exil'd, by their own people, and some of them made Prisoners in their own Land; in so much that he who (like the North wind, or rather *tantum ab aquilone aquila*, like an Eagle from the North) scoured throughout *Locrinus* Territories, whom neither the *Tweed*, or *Trent*, could hinder from the welcome of *Sabrina's* smiles, until he had claimed that land by fixing his standard in its Center, and so taught (that he might wear his fathers Crown) that fortune knew not how to behave her self between so great a Favorite, and so brave a Courtier; but to distribute thus her favors between them both, as that the one should have the day, the other the glory: the one the victory, the other the palm: the one thanksgiving from the Parlia-

P. Hen.

Lady Eliz.

P. Edw.

King of the Scots.

Lord General Cromwell since Protector of the three Nations.

ment, the other praises from his enemies; he whom the same day saw bidding so bravely for three Kingdomes, the same night that threw the Cypresse over the face of the same day, inclos'd alive within a growing coffin: thence forced him to take sanctuary even in the very holes, that were dug by Catholikes, to hide their Priests, from the persecution of his ancestors, and predecessors: as if the revengeful hand of an incensed Deity, had pressed down his neck, into those *subterranean* receptacles, to make him sensible of the fault for which he punished.

Abbot Land

The two last Arch-bishop of *Canterbury*, the one, killed a man: the other was beheaded, by a number of men:

*Land, Holland
Dr. Buis*

The two last lord Chancelours of the two most famous Universities of *England*, both of them beheaded, and one of their Vice-chancelours hanged himself.

What can I say more or lesse, shall I say, or shall I weep out the conclusion. *Thy works O God are perfect and thy wayes are Judgments*: God of his infinite mercy make you all so sensible (if nothing else will doe it) of this his stretch'd out arme, and heavie hand, that some of you, may bear a part with me, in the burthen of that song, composed by the sweetest singer of all Israel. viz. *Before I was afflicted O Lord I went wrong, but now have I learnt thy Statutes*. So shall Heaven and Earth, make but one Quire: and you, and Angels, the same consort.

The sad catastrophes of these desertions of the Church of *Rome* under the title of reformation, caused me to look into the original causes of all pre-
tenders

tenders so much reformation: and to dive into the manner how such reformations came to passe, and were accomplished: and then I thought our Saviours rule would set me right; *do men gather Grapes from Thorns, or Figs from Thistles?* I looked, and behold the first Reformers that ever I could hear of, or hear boasted of (before the daies of *Luther*, which Protestants hold to have been Protestants, and their Predecessors) were the *Waldensis*, *Wicklifs*, and *Husites*, the first began his Reformation and Protestantism with open rebellion, slaughter and perfidiousness, maintaining for Doctrine that *no Magistrates being in mortal sin was to be obeyed.*

The second by *sedition, wonderful tragedies, rage, violent and trayterous designments*; for which some of his followers were apprehended, and executed, even in the place of *St. Giles fields*, where they intended their complotted treason, as our own English chronicles do relate at large.

The third viz. the *Husites* by gathering together a number of *Men of War*, by putting their *Queen to flight*, raising of buildings, defacing and burning the *Council-House*, rebelling against their *Emperour*, and forbidding him to enter within the *Realm*, by subverting and burning *Monasteries* and *Priests*, *Towns* and *Cities trayterously* and proudly: all which, *Fox* in his *Acts and Monuments* calls, *The daily increase of the Gospel more and more*, page 257.

Now we must come (having no other presidents of any other Reformers) to the *Grand Reformer* (accounted indeed the *principal* and *chief Reformer*)

See *Illicius* in
catal. test. vori-
tati. pag. 735.
postmed. &
735. postmed.
11. pag. bid.
760. circumed.
and 745. ante-
med. *Ofander*
in his epitom.
and cent. 9. 10.
11. and pag.
440. postmed.

Ofander in E.
p. ft. & c. Cent.
16. pag. 715.
Melancton in
Epist. ad Frd.
micum ex-
tant in lib. Ep.
Zwing. & O.
olum. pag. 612
fluv. Annal.
pag. 550.
Act and mon.
pag. 251.
Acts mon. pag.
252. and pag.
253 254 255.

Offend. in Crat. viz. to Martin Luther's reformation: and that, I
 16. pag. 87 perceived to have been begun (upon the first
Lutb. to in 2 sounding of Luther's trumpet) by the *insurrection* of
Jrey Germ. fol the Boers in Germany, and by waging warre against
 141. also *Ton.* their *soveraign* lord the Emperour: as is attested by
 2. *Witten. fol* the protestant writer *Dresserus*, in so much, that
 3:0. both the Duke of Saxony, and the Lantgrave of
In fa 12 Mib Hesse, are proscribed by the Emperour for *presidi-*
linar. feat. P. *ous* rebels; *Mauritius* Duke of Saxony and his bro-
 636. ther having made an expedition against the Em-
Dressus ibid. perour, with a resolution never to sit down untill
 page 659. they had settled *Luthers* profession of religion:
Dress. ibid. pag where you may also read how that to establish that
 651. new religion, divers Dukedomes, County-pal-
 latines, and Cities, had perpetrated all manner
 of warre, strife, and contention.

Now to come to the reformation of the *Zuing-*
lians, was it not performed by a tumultuary and fa-
 natick spirit, violent assuming of armes, and the sword,
 prohibited by Christ, in so much, that *Carion* him-
 self, charged his followers, the Tygurines, with
 sedition against *Rodolphus* King of the Romanes,
 as appears confessed by Mr. *Bancroft* in his survey
 of his pretended holy discipline: where he tells us,
 how the Cities of *Helvetia* did enter into a confede-
 racy, to shake of, their Catholique Governours the
 said *Zuinglius* himselfe dying the first man that
 was slain, in the battel against the Catho-
 liques.

Now to proceed to *Calvins* reformation, was it
 not begun by the deposing of their Catholique liege
 lord and prince, from his temporal dominion?
 as is confessed by *Bancroft* sometimes Arch-bishop
 of

In his survey
 of the holy
 pretended dis-
 cipline p. 11.

page 137.

of *Canterbury*, in respect of which so confessed and horrible rebellion, against their temporal prince, and their deposing of him the said Arch-bishop in plain tearms dislieth his divinity. Ibid page 14.

Now we are come to the reformation of the French by *Theodore Beza*, was it not begun by war and bloodshed against the lawes and lawfull King of that Realm? and was he not ashamed to call the Nobility of *France* happy, the Prince of *Condé* noble for laying the foundation of their reformed religion in blood at the battel of *Dreux*, wrighting a book overthrowing (in effect) all authority of Christian kings and magistrates, and preaching the same doctrine with a sword and pistol in his hand and by his side. Fit shoes for the preparation of the Gospel. I shall conclude this manner of beginning of reformation in *France* and those adjacent countreys with the words of the fore-mentioned *Bancroft* Arch-bishop of *Cant.* viz. He that shall read Mr. *Calvin* and Mr. *Beza's* two books of Epistles and likewise the commentaries of *France* with divers other discourses about those affaires and should withall give any credit either to *Heshusius*, *Balwinus*, *Carpentarius* or others, men (learned all of them) and some of them known Protestants would certainly marveil to understand, into what actions and dealings they thrust themselves of warre and reformation without staying for the Magistrates authority. Beza in his Epist dedica. of his newedit. to the Queen of England in edition. Anno 1564. See Statute in his answ. to a certain bel supplicatory page 192. and page 75. and 71.

And now to the reformation of *Scotland*, was it not attempted and begun by force of armes (by *Knox* as he had been intrusted at *Geneva* by surprizing the castle of *St. Andrews* and murdering the Bancroft in his survey of the pretended holy discipline p 41. Hollis in his history of Scotland last ed.

0

The Epistle.

Cardinal in his Bed-chamber (for which he was denounced *Rebel* by the Queen Regent, by *driving* her (for that denouncements sake, out of her chief Seat, and City of Residence; by maintaining the *field* against her, giving her the *lye* oftentimes, by taking to themselves the *coyning irons*, *justifying* the same, by *renouncing* all obedience unto her, and by *depriving* her from all Regiment, by a formal Act penned by IOHN KNOX: and thus came Images to be *pulled down*, Altars to be *defaced*, Religious Houses *suppressed*, Abbies to be *cast down*, Churches *ruined*, and the servants to those places for Divine Worship *destroyed*, or driven out of the Cities and Towns of *Edenborough, St. Iohns, Dundee, Fife, Angus, Mernis, S. Andrews, Strivelling, Lishgo, &c.* and this is the stock which the Scottish Reformation was grafted upon.

*Baroness in his
book entitled
dangerous po-
sitions po. 12.*

Next I shall proceed to consider how the Reformation began in *Swethland*, because I will leave my own country of *England*, the last to be considered of in that kind) was it not begun: 1. By the *Lutherian* Subjects *compelling* *Sigismund* their own Hereditary King (a *Catholique*) to assent to the Decree that no *Catholique* should bear any Office in that Kingdome, nor himself exercise his own Religion, otherwise then in his own private Chappel: 2. By making a *Decree Anno 1595.* that all exercises of *Popish* Religion should be *banished* out of all parts of the Kingdom: 3. That Duke *Charles* the Kings Unkle should be *Governour* of the Kingdom, and that the Kings Mandats should neither be *published*, *executed*, nor *allowed* of: 4. By the said

*hierous in
g: hrois. an.
7593. 1594, P.
4. and 75.*

*Oiland. Cent.
16. p. 15. Col-
leus in c: 107.
1599 printed
1599 Lipsi. P.
4. Oiland. v.
lupra.*

said Duke *Charls*, his making a sharp war against the King his Nephew: 5. By imposing Exactions upon his Subjects without his consent, removing of his Officers, ceasing upon his strong holds, and coyning of money in his own Name.

To pass into Poland, and see how Reformation sprung up there, were not the Priests expelled thence by the violence and sedition of the multitude, not so much as expecting, or having any the least permission from their King.

Reformation was likewise brought into Denmark, by Rebellion of the Commons there, as is acknowledged by Mr. *Fulk* himself.

The like is testified by *Bancroft* and *Crispinus*, concerning *Basil*, together with all those Cities of *Helvetia*, how the common people shook off the Yoke of Government upon the same account, took up arms against their Senators, and thereby caused the Senate to agree to what they demanded; whereupon twelve Senators that were Catholiques were dejected the Senate, whereupon the Mass was so abolished throughout all that Seignior.

Concerning the people of *Hildessem*, doth not *Valentine* their Bishop (as *Sleyden* testifies) accuse them before the Chamber, and *Ferdinand* and the Emperor, how they had changed their Religion, appointed themselves new Treachers, put down the Mass, punished the followers of the old Religion, broken and beaten downe Altars, Fontstones, Churches, &c. of their own head, their own accord, without any respect at all had to Government or Superiority. And,

Chirzus in
Cron. An.
1593. p. 91.

Osand. in *Ep*.
Hist. Ecces.
Cen. 16. p. 115
Osan. *Ibid*.
page 551
Fulk in his
ans. to p. *Fra*-
rines declama-
tion page 35.

Bancroft in his
Survey of the
holy pretendo
ed Disciplines
page 2. 13.
Crispinus of the
estate of the
Church page
509 & *Ibid*. n
li. 6. fol. 80.

Sleyden li. 15.
fo l. 20 5.

*Ofland. in Ep.
cent. 16. pa.
94.*

*Ofand. in Ep.
Cent. 16. p.
805.*

*Saravia in de-
fens. Tract.
de. diversu
gradibus minist.
co. 2. pa. 74.*

Now to come to the known examples of the Low Countries, was not Reformation there begun by the Subjects renouncing all subjection and obedience to Philip their Leige Lord and King: and taking up arms against their Magistrate, and chusing the Prince of Orange to be their Governor, whereupon followed all that fury at Antwerp, those Commotions in Holland, Zealand, and Flawnders, the spoyling of Temples and Monasteries, the harassing & expulsion of Monks, Bishops, and the whole Catholique Clergy, against the minds and without the privities of their chief Magistrates?

*Ofland. Cent.
16. pa. 942.*

*Sleyden l. 24
fo. 402.*

Let this furious spirit of Rebellion, under the Umbrello of Reformation, march higher up into Germany, even unto Branderburg, and there you shall finde Albert the Duke thereof (refusing all conditions of peace with his Sovereign) committing the most barbarous out-rages against his Emperor, and the Catholique Priests; spoyling, and burning Churches, with a hundred villages; if the roots be such, what are the siens that are grafted upon such a stock?

And now for the Reformation of the Church of England, whose Divines mightily insist upon it to have had no such beginning, as by tumults, and Insurrections, Rebellions or Commotions of the people, without, or against, the Authority of their Supream temporal Magistrates, and superintendents in divine affairs, being (as they say) begun, continued (and ended) by the King, and Metropolitan of that Land; yet all of them confessing, and acknowledging the Reformation of all other countries to have so begun, and some of them

them disliking the doctrine of such Inceptors, in Theology, as fruit that cannot be good that hath it proceeding from such evil roots, as thinking it unlikely that God would be well pleased to have his temple either built, or repayed, with bloody hands : and therefore look upon their own reformation as the only *Gideons* fleece that was dry, when all the world was wet with blood, but, but stay a while. If the demolishing of so many religious houses, the taking of so many houses of God into possession, be sacrilege, then was the reformation of the Church of England begun with a higher offence to God, then that, for which all other Protestants pretended to be the cause of all those former tumults and insurrections: If you think so, I have satisfied you, as to that particular ; if otherwise, I see no reason why you should think so much amiss, that others should take away your Bishop, Dune, and Chapter lands : St. Peter and the rest of the Apostles, had as much the one, as they had the other.

If the reformation of the Church of England, began with the cutting off of two such heads as scarce the like was not in Christendome to be found, the one Lord Chancellor of England, the other the Lord Bishop of Rochester : together with divers others that (instead of preparing a way in the wilderness to salvation) they might prepare a wilderness in the way, viz. by causing men to dye for no other cause, but that they could not admit the sheep to be the shepherd : or think it meet that a spiritual head, could any way be fit a temporal pair of shoulders) be bloody, then, reformation of the Church of England is no exception in this general

rule, of laying the foundation of their reformation upon *blood* and *sacrilege*: nor will it suffice (for an evasion) to think it can quit scores with us, by putting us in remembrances of so many Martyrs which were burnt in Smith-field in Queen *Maries* dayes, for neither had Queen *Maries* religion any such begining, nor had king *Hen.* the 8. any such law, before his will was such, *viz.* to take off the visible heads of his people, because they will not relinquish the visible head of the Church. But contrarywise her religion in its very begining was set up with humility, voluntary poverty, chastity, and miracles: But if Kings, whom God hath constituted to be nursing fathers, & Queens to be such nursing mothers to his Church, as to make such lawes in preservation of her peace and unity, the people must obey those lawes; otherwise, to what purpose were they *Kings*, to whom so great a trust must be comitted? When Church and State (*two* distinct governments) are *both* united in the same Religion, then, whatsoever is so made by the consent of *both*, obliges *either*: but (being divided) for *either* to make lawes, obliging *both*, which were never thought on whilst they were *united*, is so farre from doing as they would be done by, as that they doe what no men ever did.

But all this while you call to me for tumults, and insurrections, and ask me where is my *rebellion* that I can shew, as in all other places of reformation have been perpetrated by all the severall prime Reformer and ringleaders of those religions which you affirm to be *none*, and they *yours* to be *worse* then none; *Papistical*. Yet,

You acknowledge a regiment to be over the soul, as well as over lives, and fortunes: and grant that there is a *spiritual* as well as a *temporall* rebellion, and Catholiques to beleieve that there is one spirituall and visible Head and Monarch over the whole Church of God, and that *Henry Eight* before his reformation was of that beleeft, that Church, and that religion, for which he had that glorious title of *Defender of the Faith*, given unto him.

Then must he of necessity (although it were but half an houre before he revolted from that Church, that Head and Supream Pastor) acknowledge himselfe to have been a spiritual subject under the Pope of *Romes* supremacy in causes Ecclesiastical, & ceasing to be such (by begining his reformation with such blood and sacriledge) of necessity that reformation must be begun no otherwise, then by a rebellion that was more then temporal: and therefore the Church of *England* had no cause to boast, that her reformation was begun with no such rebellion as the former Reformations were, since her Reformation was begun with a worser kinde of rebellion then were the former, and if she were innocent in that other kind of rebellion, *viz.* against her Superiour temporal Magistrates, yet were there no prayses belonging unto her therefore, because it was impossible that in that kind she could be peccant. For, when her chief Reformers were the supream temporal Magistrate, and the cheif Metropolitan of the whole Land, how could there such a rebellion be imagined otherwise: but that there would have been such a rebellion, if it had been otherwise,

how can we otherwise imagine? since we see the Reformation of the Church of England, Usher in before, and attended up on afterwards with such like temporal rebellions and insurrection, commotions and treasons: for, when *wickliffe* the first English man that ever *protested* against the Church of *Rome*, had a Roman Catholique to be his Sovereign, what wonderful tragedies seditions, violent and trayterous designments (as is before related) were there then on foot (to set up that new Religion) plotted by that Heretic to *Peters* ship, against the temporal power: and endeavoured to be put in sharpest execution by that condemned and damnable Traytor Sir *John Oldcastle*, together with his adherents as is declared at large in our English Chronicles? and yet for all that, one of *Fox* his Martyrs in his Acts and Monuments. So likewise as soon as ever one of the cheif Reformers, even *Cranmer* himselfe, the cheif man of all the Protestant clergie, Archbishop of *Cant.* had a catholique Princesse to be hissoveraigne, then he could scatter abroad seditious bills, to incite the people to commotion against his soveraigne, and was discovered acting the same in the Starre-Chamber: then, he could stirre up warre, and ayd the rebellion of the Duke of Northumberland against his Sovereign, with men and horses, for which he was afterwards arreigned and attainted of high treason, and executed accordingly; which rebellion was no sooner extinct, but then, the Duke of *Suffolk* could second it with an other, and *Wiat*, with a third. Then not onely Goodman *Whittingham*, *Gilby* and the rest of the

Holinshe de
great Chron.
Edition the
1. st volum. 3.
page 169 3.
Stowes Annals
page 1 45.
120. page 1 35

Puritan se&-mates, but also the protestant Bishop of London, could in his Pulpit at Pauls Cross vehemently enveigh against his Sovereign, and cry up the Title of the Lady *Jane*; another could attempt to murder her, and at his death justify the attempt. And why so much violence? but because she was *Romane* Catholique, and that by either laying her Title aside, or making her Person out of the way, they might advance their own Religion: And thus the Churches of the Faithful encreased their number, to use their own words, *viz. by hurly burly*. Thus the Queen, the Noble men, and the Kings Council (to use his own words) were *necessitated* to give way to their sort, that they might have publique Assemblies, for fear of offences, and conflicts; thus they got the possession of the Temples in sundry Countries, without the Kings License, and the Bishops and Cardinals cannot get restitution, for fear of sedition and slaughter: Thus they came armed to Kings Palaces with the confession of their faith in their hands: Thus (*Deo et victoricibus armis*, being placed under their Protestation) did the Protestants take the Temples by force. Thus eager have the Protestants been in all places to revenge themselves (where they had might) upon Churches, Images, Priests, and Religious Houses.

I shall conclude all these fruits of Reformation with the prime Reformer his own acknowledgment and resolution thereupon, *viz.* Thou complaineest that by our Gospel the world is become tumultuous, I answer, *God be thanked for it, these things I would have so to be: and wo be to me if such things were not.*

B. Sh. Ridly
Adm. mor. 395
page 1180.
William Thomas
Horn sh.
Chron. volume
3. page 114.

Peter Martyr
in his Epistle
annexed to
his common
place. p. 157.

Opand. in Ev.
C. nr. 16 pa.
698.

C. scriptum of
the estate of
the Church
pag 645.

See the Protest.
test. Bo k
intituled the

gen. Inventory
of France written
by John de
Sever, translated
out of French
by Edward
Gifford.
printed 1607.
p. 89.

The Epistle.

England, Scotland, Swethland, Bohemia, Denmark, Poland, Germany, Low Countries, France, &c. not one Proteltant place, or Country in the world; but thus began their Innovations with Rebellions and Insurrections, and layd the Foundations upon *blood*, and *fury*; sacriledge, and cruelty; what must the Superstructions be? *England* only (amongst them all) exempt from laying the Foundation of her Reformation in temporal (though as deep as any in the guilt of spiritual) Rebellion, and that because her Reformation was unhappily begun by the King, and the Arch-bishop of the Land; but O the Hand of God, and stretched out arm of him *Whose works are perfect, and whose ways are Judgments!* The Reformation of the Church of *England* had its entrance by a King, and a Bishop: and its *exit* by *no Bishop, no King*. Its entrance with four Parts out of any Abby-lands for one out of any Noble man or gentlemans estate, who out of their own estates should annex one part of their own Land, for such a four, unto the Crown: and its *exit*, with the fift part only allotted unto the heirs of those Noble men and gentlemen (who stood for the Crown) out of their own estates, for the maintenance of the wives and children, of the husbands and fathers, who maintained that interest: and they that could find in their hearts to make such compositions for the Church her dowry, were glad in the end to be admitted to compound for their own estates.

Stand back, ye foolish admirers of such humane Policy, as exercise their subtilties, in dividing the Priests bread so into shives as that they never
may

may become loaves again, in using Religious Houses so like Crows their nests, *viz.* in pulling of them down, so that they never may come there any more; keep on blind Zelots your trade of stealing such fat collops from the Altar: what one man in the kingdom (now) of all those many is there, that enjoys the same estate in Abby Land, which but a hundred year agoe, was granted unto his Ancestors, by act of Parliament? What Parliament enjoys a King? what English man a Parliament? which of the three Kingdoms now enjoys a Diocese? what Diocese a Bishop? what Bishop sits in *Cathedra*? what *Cathedra* hath its arched Canopy of a *Cathedrall* Church belonging to it?

When I considered so many Archbishops, Bishops, Deans, and Prebends, Doctors and Canons of the Church of *England*, grave Divines, excellent Schollars, Eloquent men, exemplary in their lives, glorious, as if they had been some company of Apostles; goodly, as if they had been some fellowship of Prophets (yet not so noble as to have been an army of Martyrs) and no greater a blessing upon the people, but the Pastors of those people themselves to be worried, and persecuted by their own Auditors, their own children, their own Disciples (no Catholike Church taking her part because she was Protestant, no Protestant Church taking her part, because she was too much Catholike) what could I think otherwise; but as she was a Church that stood alone, she fell by her self; & as she scorn'd to depend, so she fell by a company of Independents; whereas had she kept her self (still) a member of that Holy Church, which through all the world doth acknowledge-

Char ng.
Cnea file
Cic.B. &c.

knowledg Christ, all that had acknowledged Christ throughout the World, would have come unto her rescuer: and the defender of the faith, had not wanted the ensign of the crosse, to have made good that standard of the field. But, when the purple robes of Kings, disdain to be beautified with the healthfulness (as St. *Hierom* calls it) of that picture: and the bright burning Jems of their Diadems, scorn'd to stand beneath that vertex to all Christian Crowns, Globes, and Septers: and when those stately Monuments of our Christianity, began to be mingled with the kennel dirt: what could be expected, but that soon after we should see the sacred Diadem troden under foot: and the royal Palaces mingled with Abby dust.

What could you my Lords (the Bishops of the Church of *England*, who altogether had your dependance upon an arme of flesh) thinke otherwise, but that at length, you should break that arme (as indeed you did) or that that arme should fail (as it did) you, which endeavoured the supportment of each other, till both came down together?

Motive.

Thus when my Church was down, I viewed the foundation, and found the foundation of my Church to be layd in fallibility. For had the first founders of the Church of *England* stuck to their former principle, *viz.* the Church (of which they then were members of) cannot erre; they must have looked for mad men to have followed their beginings: Wherefore, before that (which then they were a working) could be built, this foundation must be layd, *viz.* *The Church may erre, the Church*

is not infallible: she hath erred: and that in matter of faith, and by unanimous consent, and full authority: *faciendum fuit*: this must be done, before any superstructures can be laid, and then, what not? So farewell all certainty of any point of faith proposed by the Church, as it is a Church her proposition.

This I considered thoroughly with my selfe, but could not see any thing we had got thereby. For if we, as we stood reformed, neither had, nor could have, infallible certainty (of any point proposed as divine Truth by unanimous consent, or full authority of our Church) what were we more then other men? I saw we could not have any divine faith amongst us, by our own concessions, for (as St Paul saith) *divine Faith cometh by hearing the Word preached* and that onely by those who are lawfully sent (as are those Doctors and Pastors lineally descended from Christ and his Apostles, which by Christs appointment, must be alwayes in the Church.) Now,

Rom. 10.
Eph. 4.

If neither the Church, I thought by her authority, nor her chief Pastors and Doctors (by their preaching) can neither propose, nor preach (as not preach if not propose, and not severally, if not joyntly:) certainties (as they cannot if both be fallible: and both, if one) whereby the people by their obedience and hearing (not reading, and some body, not *volumen* or book) may be assured of an *infallible* verity, there is neither Church, nor Faith, nor Truth, nor Preaching; but only such a thing, as we hear from good honest men (which if we beleewe we may if we doe not, we may chuse) who sometimes hit, and

sometimes misse, (being the most that can be attributed to such, or expected from them) and the most that such preaching can assure, is only a probable (yet weak) assurance: an opinion, that is fallible, a faith, that is but humane; for to have a supernatural, infallible, and divine saving faith bred in us, it must necessarily be applyed unto us by means, that carries with it, a due proportion, and understanding of a *divine supernatural, and infallible authority*. Take away this understanding, and all falls to ground: but this understanding was taken away, when the infallibility was lost, and to quit claim to this infallibility, was to make our selves neither Church nor Church-men. For how could we possibly think to move as either, when we had parted with that soul, out of our body: how did we think that the unity of faith (so much commended & commanded by the Apostle to be observed among Christians,) should be *preserved*, or *heresies confuted*, or *schisms prevented*: all these were requisite, witnesse Scriptures, fathers, reason: and none of these can be *preserved*, *confuted*, or *prevented*, without *infallible authority*, and that granted, to be alwayes resident in the Church: for, the Scriptures (of themselves) cannot so much as tell us which books are canonically, and which not: whether they be rightly translated, or otherwise: which is the true meaning, and which the false: which are the fundamental points and necessary to be known by all sorts of people, and which not: how can it solve these or other questions, decide this, or tother controversie? No man will submit his opinion but to *authority*, where is it? and fall-

2 Cor. 1. 10.
Eph. 4. 3. 45.
Phil. 2. 2.
Gal. 1. 5. 10.

vation will have no other guide, but what shall be *affable*: where shall we find it? wherefore, I thought good to hasten (as well as I could) out of this inextricable labouring, and maze of error, and to get me into the good old man, directed unto me by the Prophet *Isay*, and to walk therein.

When you my lords the Bishops loosened your hold to this: you made yourselves but ordinary men, and they used you accordingly: but you did modestly to quit your Myters (& that claim together) which as venerable *Bede* testifies, were given you, to signify your high calling, as being descended from the Apostles, to whom, and to whose successors, it was given, as shewing that in you it lay to divide the Word of God aright, signified unto you by your cloven-tongue, resembling crowns, but, but when you quit claim to *Bene visum fuit nobis & Spiritui sancto*, they made you quit claim to *Dominus pars hereditatis mea*. Tithes must not be *jure divino*, first Abby, then Bishops, then Dean and Chapters Land, may be sould, and taken away. So farewell all, excepting Churches, without Apostles; Apostles, without mission: Pastors without sheep; Sheep, without Shepherds; faithful, without Churches: Churches, without maintenance: Prophets, without miracles: Temples, without Altars: Altars, without Sacrifices: Sacrifices, without Priests: Religion, without Ceremony, or Ceremonies without purpose!

It was not an outward enemy that could have done you this mischief: But it was your own familiar friends, it was the Clergie that undid the Clergie: Arch Bishop *Cranmer*, being a favourite for

*Bede. l. 5.
hist Angl. c. 22.*

the time being (or that he might be favourite) never left, untill he had brought in the Protestant Religion. Arch-Bishop *Laud* being a favourite for his Time being, never left thrusting it into other places wherein it was not, untill he quite thrust it out of the place wherein it was; both violent men, both violent deaths: and monstrous was, both the beginning, and the end, of the Protestant Religion in *England*, by both: both Church and State agreed in the beginning, to constitute one head, over the two bodies: both Church and State could agree no better in the end, then that the two bodies, should have never a head. Both King and Bishop (in the beginning) wrought so both with the Church and State, that in the end, both King and Bishop, Church and State (all four) came tumbling down together: thus they Protestantized it so long, (one Protestant Religion after another) till at length, the Protestant Religion, by the fall of Monarchy, condemned God: and of the Hyerarchy, the Angels.

Motive.

When I thought upon those scandals, and obloquies, cast upon the Church of *Rome*, (by those who received their very essence from her, sucked her milk, and so long time hung upon her breasts) calling her whore, her Bishop, Antichrist: her City, *Babylon*: and this, not done by any excrescentious substance of that body, but by the top boughs, and main armes, of that same tree: who in their large Volumes, and Sermons, both preached, and printed, gave such language unto her (of whom notwithstanding they were compelled to say she was
their

their mother) and that by unwarrantable inferences, drawn out of obscure and dark Allegories of Scripture, and then saw such a generation of vipers, springing up under them, to root and branch them up, as Antichrist themselves, and at last those vipers shaken into their own fire: the rod could not but make me think upon such a schoolmasters language, as St. *Austins*, wherewith he layd about him on such like rebellious Spirits: and upon such like occasion, *viz.* Why call you the Apostollicall Chaire, the Chaire of pestilence, what hath the Church of *Rome* done against you, in which *Peter* did sit: and conclude it to be in you (as he in them) a most nefarious fury, that caused you to seperate your selves from her communion. Do, go on, make all things sure, tye it with an oath: call God to witnesse, that you will be disobedient: come covenant, and look it in the face, and in thy looking-glasse, let it behold its own deformity: till (like the *Basiliske*) it kills it selfe, with its own reflection.

Ang. lib. 2.
Con. lib.
Pestil. ch. 5.

The oath of
Supremacy.

My next Motive was, that amongst so many Motive. diversities of Protestant Religions, I saw, how that no one Protestant Church agreed with another, but were as several as the Countries were, wherein they were professed: if not, as Parishes or Hamlets within those Countries (like unto the property of weeds, which is to be various and several in their conditions, qualities, and colours: according to the nature of the soil wherein they grow) so that the differences that were every where between

The Epistle.

Protestant and Protestant, were not onely to be resembled to such weeds as were between field and field, in the same Countrey, but between weed and weed, in the same field. Whereas the Roman Catholique faith (like unto the properties of the true husband mans good wheat, which is the same wheresoever it be sown little or much) is one and the same wheat, though it be sown in a thousand places, and ten thousand miles a sunder. Wherefore,

I thought it better to betake my self to a Church where all do look one way. That I might say with the Prophet *David*, *Lord I have loved the comeliness of thy house and the place where thine honour dwelleth.* Such a comeliness, as shall constrain me to say with the Patriarch, *The Lord was in this place and I was not aware of it*; I doe not love to sort my selfe with congregations, where mens judgments, dance the hay, and their opinions the Antick.

Last Motive

Three things I ever found too hard for me, and a fourth I could never endure: *viz.* 1. Kicking against the pricks. 2. Beating against a Rock. 3. Eying against the sun; and, 4. Fighting against heaven.

My conscience (which is informed by as diligent (though not so exquisite) a search, and as great love (though not ability) to truth as any man can have) tells me that we did not well in seperating our selves from the Church of *Rome* upon those pretenses whereby we did effect a seperation for, as *Dis-*
onists

onissus (enviored with so many adversities) wrote in an Epistle to *Novatus*, when by new inventions he saw *Novatus* beginning to trouble the Church of *Rome*, as is recorded by *Eusebius*, whose words are these, *It should have bin your duty, O Novatus, to have suffered all inconveniences in the World, rather then to have broken the concord of Gods Church, and truly, that martyrdom which is suffered for the defence and unity of Gods Church, is no lesse, but rather much more commendable (in my opinion) then that which is suffered for not sacrificing to Idols. For, that in the later, a man suffers martyrdom for saving his own soul; but in the former, he suffereth, for saving the whole Church.*

*Euseb. 15. v.
cap. 37.*

But it may be you will say, you forsook not her, but her errors (for this is your ordinary saying) but do not say so, for by your own rule (of the Churches and consequently her mens fallibility) they could be but such errors, as you suppoed to be such, (otherwise you take the same infallibility to your selves which you deny to others) and to break the unity of such a band of peace upon a supposition I know not how it can be justified.

And these were the prime Motives which induced me to forsake you, and to embrace a Church which (by your own confessions) *Truth cannot deny to be a true Church*; and your own writings do not deny, but assure her to be *the visible Church of God wherein our Ancestors possessed true faith and were saved.* Wherefore I thought it a more secure way, to betake my selfe unto a Church, wherein (by the consent of both parties) there is truth,

*L. Lant in his
relat. &c.
lett 20. p. 219
wrote in his
defence of his
way, c. 37*

The Epistle.

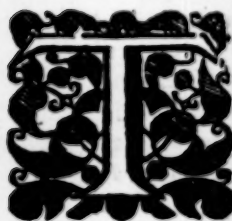
truth, and a *true faith*, both tending to salvation,
 then to be still enamored with the ruines of a
 Church which the major part of Christendome
 saith she *did*, and her own selfe she *may erre*.

An

An End to CONTROVERSIES

CHAP. I.

That there is upon Earth (appointed by Christ and so acknowledged by his Apostles) a visible society of men, called the Church of God, or Spouse of Christ, to which as to a lively Fudge, for the final ending of all Controversies in Religion) all Gods People and good Christians ought to adhere, and to submit their Judgments and opinions, in points of Religion, and that upon pain of Eternal Damnation.



Hat there was such a settled and so an established Congregation of men upon Earth; (from whom it was not Lawful in any manner of wise, for any to recede, either in their private Judgments or particular opinion) appears by that selected number of men, peculiarly, chosen out of Ephes. 4. 11. Christs own Flock by God himself, to rule the rest, ^{12.} viz. God hath set some (not all) in the Church, first ^{1 Cor. 12.} ^{28.} Apostles,

An End to Controversie.

Verf. 28.

Apostles, secondly Prophets, thirdly Teachers, &c. for though the word *body* (twenty seven times reiterated in the same Chapter to signify the *connection* of parts) comprehends all sorts of Christians (and is formally the Catholique Church) yet *all* the members of that body were *not* set to work in the Ministry, and edification of that body of Christ, and consummation of *Saints*; but *some* were set, and *some* were given, and of these *some* the rest must learn; for faith the same holy Word of God, *All are not Apostles, nor all Prophets, nor all Teachers, verse 29.* To which *some* Christ gave the name of *Church* commanding us to *hear her as the only pillar and ground of truth.* Whereon as upon a sure foundation, if we love the truth, we must rely: which Church Christ called the light of the world, which world could not be the light; but *some* there were to be a light unto the world, *Mat. 5. 14.* and this settlement of a high Court of Judicature by Christ himself in his Church under the *new*, was most agreeable to the Law of God, provided for the *Jews*, in such like cases (of differences in opinions, concerning matters of Religion). under the *old Testament*, viz. if any matter too hard for the people to determine, should arise, they should *go up to the place, which God hath chosen, and come to the Levitical Priest, and to the Judge in those days, and ask of them the sentence of Judgment, and do according to the Judgment which they should tell, not declining neither to the right hand nor to the left,* upon penalty that he that should presumptuously refuse to obey the *commandment of the Priest*, should dye by the decree and sentence of the Judge,

Judge,

An End to Controversie.

51

Judge, and that these doubts so to be determined were as well concerning Ecclesiastical, as civil causes: we need no other proof, or arguments for the same, then your own most learned and renowned Protestants themselves, to bear us witness, viz.

Dr Reynolds, who tells us that the Law of Deuteronomy was made to establish a high Court of Judgement, in which all harder causes Ecclesiastical as well as Civil was to be determined without any further appeal. And

Reyn. in his
conf. page
251.

Mr Whitaker, where he sayth that those words were to be understood as concerning a judicial Authority, which SOME had amongst the Jews, of determining strifes and controversies, whether they were Ecclesiastical or Civil, either by the Priest, or Magistrate: so that there might be some one or either of both, so powerfully acknowledged, that it was not in any manner of wise Lawful for any one to recede from his Judgment; otherwise (saith he) there would be no end of Controversie. So saith

Whit. de scrip. p. 466. vide
Ibidem page
470.

Mr Bilson, where he affirmeth of this very citation, that the same did concern such matters, as were of greatest moment, both civil, and sacred, and their sentence by Gods Law no man might refuse without punishment of death. The like is asserted also by

Bilf. in his
perpetual
Government
of Christs
Church, page
20.

Mr Hooker, and divers other Protestants Divines, as well as Catholiques, nemine contradicente. Wherefore,

Hooker in
his Ecclef.

If appealing unto Scripture only, were now, allowable: they had Scripture then, as well as we: and if a visible Judge, and Court of Judicature, was then necessary for the deciding of their Controversies, we have Controversies now, as well

politic pre-
face before
his book pag.
26. fine &
27. & 28.
fine.

Heb. 2. 6.

as they: as many, and as great, as theirs: and the danger of our errors, as grievous, as the remedie, of their griefs, was necessary: shall *Moses* his Ecclesiastical Policy triumph over Christs more excellent Ministry, and the (worſe as having lesser priviledges) triumph over the more excellent Covenant established in better promises. The Jews had but the *shadow* of things, we the *truth*: they no more then *servants*, we the adopted *Children*: the Jews received but the *yoke*, we the *freedom*: the Jews received but the *killing letter*, we the *quicken- ing Spirit*: to them the *servant*, was sent instead of a Master, to us the *Sonne*: the Jews past through the sea into the *wildernesse*, we through Baptisme into the *Kingdome*: the Jews did eat but *Manna*, but we, Christ, they but the flesh of *birds*, but we, the flesh of God: they received but the *deu*, but we the *God* of Heaven. And now notwithstanding all these prerogatives shall the Law, which God hath put into the *minds* of men, and writ it in their *hearts*, the fiery tongues which sate upon the heads of the Apostles, stand at the barre of words and syllables, for any one to pick and chuse what sense he please, out of such letters? Or hath the Spirit left his Station and his residence within the hearts, and upon the heads of his selected ones, to be comprehended only within dead volumes, printed letters, paper, or or parchment books? Wherefore the sacred Scriptures were never called by the Ancients *Scriptura*, but *loquetur Dei*, not the *wrightings*, but the *Word* of God. Shewing that such wrightings are not truths, so to be relied upon by us, as we our selves shall be pleased to deduce the meaning thence, but

*Heb. 8. 11.**Act. 2. 3.*

as they are *Oracles of God*, proposed unto us by his Church, whom he hath commanded us to hear, as the only *pillar and ground of truth*, according as the holy Apostle doth testify unto us, *viz. No Scripture is of any private Interpretation.*

This erection of a Court of Judicature by Christ himself was the *House of the Lord*, which was prophesied to be built upon the mountain in the last dayes, *which should be prepared in the top of mountaines*, to which all Nations were to flow, and were to go and say come let us go up to the mountain of the Lord, to the House of the God of Jacob, and he will teach us his wayes. See the marginal notes of *Esay Mich. 4. 1.* referring the same to the Church of Christ. So the doubtfull soul in the *Canticles*, (when (at alosse) she desired to know where her Bridgroom feedeth,) was answered by Christ, *if thou knowest not, get thee forth by the steps of the flocks, and feed thy kids by the tents of the Shepherds.* Directing thereby (saith the marginal notes of the English Bible, *An. 1576.* upon the place) the ignorant to their Pastors. So saith the most Ancient Father *Irenaus*, *If there be any disagreement sprung up amongst Christians concerning any Controversie in Religion, what other Course is there to be taken, then to have our recourse in to the most ancient Churches, and to receive from thence what shall be certain and manifest.* *Irenaus l. 3. c. 4.*

So saith *Tertullian*, another very ancient Father of the Church, *whatsoever the Apostles have preached, that is, whatsoever Christ hath revealed unto them ought not to be otherwise proved, then by the same Churches which the Apostles themselves have built.*

So saith *St. Austin*, that renowned father of the Church

Aug. rom. 7. Church. *The verity of the Scriptures is holden out*
Cont. Cresc. of us, when we doe that which pleaseth the Catholique
1. 1. c. 33. Church; Which the authority if the same Scripture
 commendeth. And, because the holy Scriptures cannot deceive whosoever feareth to be deceived, in the obscurity of this question, let him therefore aske counsel at that Church, which the holy Scripture without any ambiguity, pointeth at.

So say all the most learned Protestants, viz.
Hooker Eccl. Policy. pref. Hooker, who hath these very words in his Preface before his Book of Ecclesiastical Policy. *What successe*
lect. 6. p. 26. God may give to any kind of conference, or disputation, we cannot tell, but we are right sure of this, that nature, Scripture, and experience, have all taught the World, to seek for the ending of Controversies, by submitting it self unto some judicial, and definitive, sentence: whereunto, neither part, that contendeth, may (under any pretence) refuse to stand. And a little after.

The Will of God is to have them do, whatsoever the sentence of judicial and final decition shall determine: yea, though it seem in their private opinion, to swerve utterly from that which is right. And further saith, that without this, it is always impossible we should avoid confusion, or ever hope to attain peace.

Page 2, 3, 4. The like is asserted by Doctor Cuvell in his Examination.

page. 370. By Master Bilson in his Perpetual Government.
372. 374.

Beza had so lost himselfe in the labyrinth and mazes of disputeings according unto Scripture, and private interpretations, (calling them but *brawls* and *combates*) that he began to wish there were an
 assembly

assembly of Churches, whereby all those strifes may be at once decided; in so much that he begins to call for a lawfull, free, and holy Synod.

Bancroft Archbishop of *Canterbury* doth not only tie us to the Church, to hear what she shall say, and determine in matters of Controversie in Religion, but he tells us, that God hath bound himselfe unto his Church of purpose, that men by her good direction might in matters of doubt be releev'd. And saith Dr *Field*, Seeing the Controversies in Religion, in our times are grown, in number, so many: in nature, so intricate: that few have time and leasure; fewer strength of understanding, to examine them: what remaineth for men desirous of satisfaction, in things of such consequence, but diligently to search out, which of all the societies of men in the world, which is that blessed company of holinesse, that household of faith, that spouse of Christ, and Church of the living God, which is the pillar and ground of truth, that so we may embrace her communion, follow her Doctrine, and rest in her judgement.

For though the Scripture be the Word of God, yet the Church is the Spouse of Christ: though the Scripture is the Spouses deed of joynture, yet the Church is the Spouse her selfe: though the Scripture is the truth her selfe, yet the Church is the ground of truth. Though the Scripture be the Law, yet the Church is the Kingdome of Christ: this Kingdome, must be governed by that Law, but that Law must be enterpreted by the representatives of that Kingdom.

Christ is the door, the Scripture is the lock, the Church is the key of Paradice.

CHAP.

In his pref.
to his book en-
titled An
acta colloqui-
monis bel-
gardenis,
&c. responsio
part 1. p. 21.

In his ser. the
8. of februar.
1588. page
42. 43.
Feild of the
Church in
Ep. Dedic.

CHAP. II.

That this Society or Church of Christ is one, upon earth and that there are not pairs of Churches, one consisting of Elect only; the other, of Elect and reprobate mingled together; or the one visible, the other invisible. But that this one and onely Church of Christ is perpetually both visible and infallible.

THat she is but one, Christ hath said it, *una est columba mea, my undefiled is but one*, and the onely one of his mother. That she cannot be divided into several Churches, Christ compared his Church unto a kingdom which should not be devided within its selfe, and this is no otherwise then the profession of the *Nicen Creed*, which Protestants allow of, *viz.* To beleieve one holy Catholique and Apostolike Church. The publique professions of all sorts of Protestants as *Ausburgh*, *Swisserland*, *Holland*, *England*, &c. Let us be never so many *cornea*, yet we must be but *one bread*: never so many *members*, yet we must be but *one body*. How can the Church of Christ, or they that would be of that Church, be otherwise sithence she hath but *one minde*, and *one judgement*, *one soul*, and *one body*, *one heart*, and *one soul*.

As concerning her perpetual *visibility*, thus. *I have appointed watchmen upon thy walls O Jerusalem, all the day, and all the night for ever, they shall not hold their peace.* And that so visibly, that the Churches seed, and generation, shall be *known* among the Gentiles,

and

Can. 6.9.

Luk. 11. 17.

Confes. Aët.

7. c. 17.

Aët. 27. 16.

Apol. of the

Church of

England

1 Cor. 10. 17.

1 Cor. 1. 10.

Eph. 4. 3.

Aët. 4. 32.

and 1. 24.

Isay 62. 6.

Isay 61.

and amongst the people. (how visible?) So visible, as that all that see them, shall *know* them: that *they* are the seed, which the Lord hath blessed. And again.

I will multiply thy seed, (like what? Like gravell, or peble stones, that are under ground, or under water? No) *Like unto the starres of Heaven,* or *like the sands that are upon the sea shore,* which are as visible, as they are numberlesse (in what place or places? in some Countreys, or some corners of the earth? No,) *thou shalt be dilated from East to West, from South unto the North.* (For how long continuance shall this dilatation be, for a day, or a month, or a year, or tearm of years? No,) for such continuance, as that *her gates* continually *shall be open,* and so continually, *as that they shall never be shut, day nor night*: so open as that they shall not be shut at all: but such perpetual day light shall there be therein, as that *there shall be no night.*

Where Christ himself tells us, that *If any man shall say unto you, Loe here is Christ, or there he is, beleeve him not*: think ye not that then Christ gave us a perpetual caution that we should not beleeve at any time his Church to be subject to any *latency,* or *restriction* to any corners of the Earth, where-foever? Or are his caveats, sometimes *in,* and some times *out* of season?

Where he calleth his Ministers *the light of the World,* and *the witnesses of his truth to ALL the partes of the Earth,* think you that his meaning was, that *sometimes* this light should be placed in a candellstick, and sometimes under a bushel? Or that

his witness but sometimes should be ready and sometimes out of the way, when they should give testimony to his truth?

Mat. 18.17 Where Christ commanded us that we should declare our differences unto *the Church*, and where we are commanded that we should hear *the Church* and obey *the Church*; think you that we were commanded to obey a *Church* that were invisible, or appeal unto a *Church* we knew not where to find. Where the Prophet gives the reason of the *Church* her continual visibility, by her continual keeping open house, in these words, *Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles and that their Kings may be brought*: think ye that there is not a continual resort implied, by such continual open gates? or that they can continually resort, except they be continually admitted? or that a continuation of admittance, can consist, without continued visibility: thus the ancient Fathers understood the true *Church* of Christ perpetually to be visible, viz.

Aug. in li.
9. c. 16. cont.
peril.
W. ar. adve.
Dur. p. 274.
p. 54.
Dr Sparks
in his Answer.
to Mr Ju. D.
Albin.

St. *Augustin* where he saith, *Dost thou think the Church of Christ, so deprived of all sense, to whom it is said, do ye not beleve that they will hear the Wolf affirming, behold here is Christ, and will not here the Pastor, saying, that he is throughout all Nations beginning at Jerusalem?* but,

They who say the pious, number of the faithful is not always visible, and that it may come to pass that no certain and true visible *Church* may be known or found upon Earth, do not only infer thereby poor miserable Christians, sometimes to be so deprived

prived of all right understanding, or means of *Fulk in C.*
knowing rightly as to beleve such Wolves affirm- *3. Mar. sect.*
ing, *Behold here is Christ, and there is Christ*; but *3. and 2*
also affirming that sometimes it may come to pass *Thef. 2. Sect.*
that Christ is not to be found, neither here nor *5.*
there.

St. *Augustine* adviseth us not to credit him who *Aug. de unit*
draweth Christ or his Church from the communion or *Eccle. c. 6.*
fellowship of all Nations Christened to one Town or *7. 8. 9.*
Country. But,

They who say, or do beleve that the Church of *Whic cont. 2.*
Christ may sometimes consist of so few, and they scat- *q. 3. c. 1.*
tered obscure and unknown; do not only sometimes *cont. 2.*
draw Christs Church from the communion of all *q. 2. c. 2.*
Nations, to one corner, Town, or Country: but *Cont. 2. q. 3.*
they sometimes leave him neither corner, Town, *cap. 1.*
or Country, where he may be known! *Aug. in Psa.*
47.

St. *Augustin* makes visibility a mark of the true *Aug. li. 3.*
Church, where he saith, it is *omnibus terrarum par-*
tibus nota) known to all parts of the world, and *c. 5.*
saith how that it cannot be hid, comparing it unto a *Cont. parm.*
Mountain top Elevated above the little Hills, to a *Isay. 2. 2.*
Tabernacle that is seated in the Sun: and therefore *Psa. 44. 16.*
asketh the Heretick, what dost thou mean O Heretick,
to flye into darknes? but,

They who say before the days of Luther for the *Perkins in*
space of many hundred years, an universal Apostacie *his Expos.*
over-spread the face of the world, and that there shall *of the*
be a certain general defection of the visible Church; *Creed pag.*
and by the tyranny of Antichrist it shall be overthrown, *400.*
as a house with a sudden tempest, lying hid in her own *Fulk in c. 2.*
ruins, and that the visible Church may become an adul- *Thef. Sect.*
tress, and be divorced from Christ; do not only de- *4. See Fulk*
stroy, *in his Ansv.*
and be divorced from Christ; do not only de- *to a counter-*
stroy, *fect Cath.*
and be divorced from Christ; do not only de- *Ep. 70.*

Willer. in his
Synop pag.
54.
Sparks in
his Answ.
to Mr. 70.
D Albins p.
53. 54.
126.

ny the Church to be *omnibus terrarum partibus nota*; but they affirm that she is *nullibi inventa*: they do not only deny that she cannot be hid, but they say she may be so hid, as that for the space of many hundred years, she cannot be found: Christ and his Prophet compares the Church unto a mountain top, these men compare the Church unto a houses ruins, fallen unto the bottom, had St. *Augustin* been alive, and had read but these works he would not have cryed out, what do you mean O *Heriticks* to fly into darkness, but what do ye mean ye blind Molds, so to run your selves under ground, and to hide the Churches visibility, under the rubbish; and to couch all her glory under the ruins of her own desolations. Wherefore,

Hierom in
Com. cap.
24. Mat.

Let us all hearken unto the advise of that good old Father, viz. *Do not ye go forth, do not ye believe, that the Son of man is either in the desert of Gentiles, or in the closets of Heriticks; but from the East to the West his Faith shineth in the Catholike Church.*

This opinion of the sometimes invisibility of the Church, is an opinion, so vain, and frivolous, that there needeth no other confutation of it, then the more ingenius sort of Protestants themselves to throw it down. As

Field. l. 1.
c. 10. fo. 21

1. Dr *Field* who doth willingly confesse that *there is, and always hath been a visible Church, and that not consisting of some few scattered Christians; but* Dr. *Humph. an orderly Ministry that is visible.*

Jesu par. 2.
rat. pa. 241.
Hem. 2. pa.
281.

2. Dr *Humphry* who saith, that it is a most marvellous conclusion that the Church ought to be conspicuous and always visible, and that obscure and hidden retirements

tyrements are not Christian Assemblies. Where,

We may conclude as manifestly with that learned Protestant *Melanchton*, where he sayth, *whereunto tendeth this monstrous speech which denyeth the visible Church?* It abolisheth all testimonies of antiquity, it taketh away all Judgments, it causeth an endless confusion and induceth a Common-wealth of unruly Ruffians, or Athists, wherein there is not any one that careth for another.

Melanchton in pref. l. corp doct. Christ in Eccle. Sax. &c. impre. Lypse An. 501.

If it were otherwise, how shall the misled or offended brother, find the remedy provided for him by Christ, by telling it unto the Church, if here be no known Church to tell it to? was not this provision of our Saviour made in respect of a disease, which he foresaw continually, should rage amongst the Christians, viz. Heresie or doth the disease cease to rage.

See him also in Rope Conf. Aug. Opere de Sm. d. l. c. f. & in resp. ad imp. art. 18. 15, and 17.

The Conclusion of the first Chapter.

Behold the Saviour of the world, bidding you to beleeve in this Doctrine, by bidding you to beleeve it not, that he is in the desert, or in any secret places, continually visible, saith the Prophet; so visible, as that all shall see it and that for ever, so visible as are the Stars of Heaven; so dilated in her visibility, as from East to West, from South to North; so continual in that dilatation, as continually never to be found otherwise day nor night so far as any time from being found otherwise, as that it shall never be otherwise found: as is confessed by the most learned Protestants themselves, who say that not only all ancients ever held the Church her ever visibility; but also all learned men of our age also, that the persons of them, of whom the Church

Mat. 24. 16. Isay. 60. 11. Is. 5. 61. Isay. 62. 6. Gen. 2. 17. Gen. 18. 17. Lps. 21. 25. Air Henc's Chaplan in his Sermon on the remedy against S. in pa. 10. 12. 11. of the Ch. 11. l. c. 10. 2. 19. and 20.

Calv. Instr. consisteth are visible, their profession known, so
 l. 4. that the prophane and wicked of the World may
Fulk against see it: no necessarily visible as that Master *Cal-*
Rhemist Test. vin himself saith there is no entry into life, but
 in Ephes. 4. through her visibility, which shall be so for ever,
 S. Et. 4. fol. saith Master *Fulk*, to the end of the World,
 335. saith Master *Sparks* from Christs time, to
Sparks in his *Luthers* age : saith the same Doctor *Fulk*, Nay
Answer to so hatefull is the contrary opinion to some Protest-
Mr. Jo. Dr. ants themselves, that *Melancthon* calls the opinion
Albins, page. of an invisible Church, an Idea platonica, and the
 11. denial of the visible a portentous speech against all
Fulk against Scripture saith Master *Calpham* against *Psal. 72. 3.*
Hesk. Sand. 17. *Esay 59. 21.*
 &c. page
 560. initio.
Melanct. in
loc. Com. edir. 1561. c. de Eccles. 354. initio Melancthon in Concil. Tho-
el. par. 2. Mr. Clapham in his Sovereign remedy against schism pag. 17.

Lastly, so plainly evident is this truth of the
Bullinger in Church her perpetual visibility that the Pro-
Apocalip. testants themselves are forced to confesse that she
Serm. 78. & must be so allwaies visible that she must be even
 fol. 246. then visible even during the raig of Antichrist *Apo.*
 12. 12. and 17. 10. and 20. 3. During the time of
 her flight into the wildernesse *Apo. 12. 6.* And
 therefore they are forced by so many clear beams
 of truth to interpret that abscondity not to any lo-
 cal flight from the Worlds knowledge, but only
 to an extraordinary spiritual retyring in heart from
 the Worlds pleasures to heavenly contempla-
 tion.

Such enforcement hath layd hold on the fore-
 said Doctor *Fulk* that he is compelled to say like-
 wise

wise that the true Church even during that obscurity of being driven into the wilderness by Antichrist shall remain dispersed over the World, and that during that very time it was not driven into any corner of the World, but was, is, and shall be alwaies dispersed into many Nations. Thus have we the Saviour of the World with his Prophets and Apostles testifying the Church her perpetual visibility: and if they that would not beleeve Moses and the Prophets, would not beleeve though one should rise unto them from the dead: who will they beleeve, if they will not beleeve him that is the resurrection of the death, and the life of the World to come together with his goodly fellowship of Prophets, noble army of Martyrs, glorious company of Apostles, general Councils, holy fathers pens, and tongues of their own fellow Protestants testifying the same unto them.

*Fulk against
the Romish
Testament in
2 Thes. 2. f.
5. fol. 354.
Fulk ibid. f.
355.*

As concerning the Churches perpetual infallibility. Thus,

It was prophesied concerning her, viz. *My Spirit which is in thee, and my words which I have put into thy mouth, shall never depart out of thy mouth nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from this present, and for ever.*

The same was assured by our Saviour, viz. *Upon this rock will I build my Church, and the gates of hell (viz. heresies and all false opinion, for hel hath no other gates) shall never prevail against it. And in another place.*

Behold I am with you all daies unto the end of the World

Mat. 18. 20.

Mat. 28. 20. World, in teaching you to observe all things whatsoever I have commended you, if all dayes, then not absent from his Church at any time, in his instructing of them in any thing whatsoever he hath commanded them. And in another place,

I will aske the father, and he will give you an other paraclete, that he may abide with you for ever, even the Spirit of truth, and when that Spirit shall come (saith the same Evangelist) he shall teach you all truth. If all truth, and that for ever, then no error at any time.

If the Church of Christ had been lesse qualified then with assured infallibility by our Saviour: his Apostles would not have called her the pillar and ground of truth. For

Now to produce the testimonies of the antient fathers, to prove that the Church of Christ cannot erre, were to draw down clouds of witnesses upon our heads, all of them avering the same, wherefore to make the said prooffe more gratefull unto you, I shall only produce your own Protestant writers averring the same as Fox his own Martyrs, viz. Master Philpot, Master Bilney, Mr. Ridley, Mr. James Bainham, and Mr. Fox himselfe, also Mr. Bancroft in his Sermon, and most expressly by *Betram de lo Loque* Minister of Dolphenine, who in his discourse of the Church, saith of this very question, *the Controversie in my judgement is not of the Catholique (or universal) Church, for we all agree herein, that she cannot erre, touching faith, &c. Wherefore this question is (only) touching a particular Church.* And those Protestants which do not say,

Fox Acts & Mon. page 1401. Act. Mon. 4. 6. 5. b. art. 4. Act. Mon. page 1361. b. post. med. and p. 1286. b. prop. in m. Act. Mon. page 493. b. rope si em. Act. Mon. p. 999. a fine at art. 36. Best. is his discourse of the Church c. 12. page 198.

say that the Church is infallible, do say, that she was infallibly assisted by the Holy Ghost, when she discerned unto us which books of Scripture were sacred, and which not; because they must so say, Or else hale down in certainties and fallabilities upon the divine Writ it self. But I will be judged by all the Protestants in the World, whether it be not more reason, to assent unto those other learned Protestants who affirm that there is a necessity con-

Chem. in his Exam. part. 1. pag. 74. Saravia in or volumes, if so then by their own confessions the defens. tract. Church must remain Infallible to the end of the World. Cont. Beza

Now to evade this perpetual visibility and infallibility of the Church, they tell us that there are two Churches: the one, visible: the other, invisible: the visible, consisting of good and bad: which may erre; the invisible, consisting only of Gods company of Elect, which are invisible, & cannot err.

Suitable unto which dark hidden and invisible evasion is all the rest, viz. Who expounds the Scripture? the Scripture it selfe: the private spirit: Which are the marks of the true Church? the true preaching of the word, more hard to be discerned then the Church her self. Where were your preachers for a two years before Luther? Fled into the Wildernesse: hid in corners, mountains, deserts, Alpes, Hypemine hills, Hyrcian woods. So now, where is the true Church against which Christ promised the gates of hell should never prevail? with which he said he would be all dayes by his directing Spirit? Amongst the elect, and within the Church invisible. Are not these *Lusifuges*; of which *Tertulian* maketh mention? Are not these the lovers of

So C. So Fulk in c. 2. 7 hof. 2. ff. 5. c. 12. A. pos. 2. in c. 2. felt. 6. Sparks in his Answ. to Mr John D'Albans p. 122.

Tert. de re. carnis.

Joh 3. 20,

darknesse, more then lovers of light, of which the Scripture maketh mention? True is the saying of that holy Evangelist, *Every one that doth evil hateth the light, that his works may not be enrolled.* But come, why will ye be lovers of Darknesse, is not Light more lovely? These evasions are but blinde holes, whereto your Ministers to darknesse have misled you, that you may not see the miserable shifts, and plunges, (which otherwise you would have seen) which now (by such their Doctrin) they are fallen into. For,

Col. 7. 17.

1st itaker

Cont. 2. 9. 1.

c. 14. fol. 12.

5. Cont. 2. c.

1. & c.

2 Cor. 11. 12

If this their fond distinction must be allowed of, when Sr. Paul called Christ *Head of the Body* (his Church) what body was he head of, whether of the invisible, the visible, or both? If of the invisible, the visible wants a head: if of the visible, the invisible is a headlesse monster: if of both, one head, is prodigiously joyned to sundry bodies. Again,

Where the same Apostle saith, *I have espoused you to one man, to present you a chaste virgin unto Christ*: Which of the two, is that chaste virgin, and Spouse of Christ? the visible, or the invisible? If the invisible, then the visible is an harlot: But, it was a visible Church to which St Paul wrote, which he converted, and espoused unto Christ? And if the invisible also be espoused unto him, then they give unto him *two* Spouses, not *one* virgin; one, which cannot be defiled; the other, which may dishonour her husband: which is that which we must beleieve, and converse withal? hear and appeal unto? if the invisible, how shall wee see her speak, speak with her, or find her out? If with the visible, what are neither better for conversing

versing with, or speaking unto such a one as may deceive us? Or shall we beleave in the chaste and invisible, and follow the visible that may fall into adultery? beleave her that cannot beguile us, and embrace her counsells that may lead us into error? Did Christ bestow the prerogative of his infallibility to the one, commanding us to beleave her, and guide, govern, and deceive us with an other? This were worse then *Labans* deceaving *Jacob*, promising unto him *Rachel*, and deceiving him, with bleareyd *Lea*. Again,

The visible Church (they say) consists of good and bad, elect and reprobate, mingled together (as fish of both kinds in the net of *St. Peter*) the invisible, of only just, elect, and holy: if they thus separate the elect from the society of the reprobate (to frame the invisible) they destroy the visible Church: for how can there be good and bad fish in the net, when *all* the good, are taken apart by themselves? and if they leave them conjoyned (with the reprobate) to make up their visible, where is their invisible Church?

Again, Let us consider the force of their argument, a little further: There must be a Church (say they) which must consist only of the Elect, which must (necessarily) be invisible: because, say they, *The Lord onely knoweth who are his*. But by this argument, *all* would be invisible: for, *the Lord onely knoweth who are none of his*. And the reprobation of the one, is as much hidden from our knowledge, as the election of the other. Lastly,

If there be an invisible Church consisting only

of the Elect, *St. Paul* (I hope) was an elect vessel: but he was ever an Elect. Therefore (by their rule) he was ever of the invisible Church (holy and just whiles he persecuted the just and holy) and was, before hee was a Member of the Church. Now,

Will ye know the reason why they are still (thus) running into an invisible Church (when they find themselves any thing hard set upon, by so many clear testimonies of an infallible visibility, of a *known* society, or Church of Christ) the reason is, because they think thereby, they may the better envy their own novelties and singularities of opinions, (whereunto they have so wedded themselves, through their own pride, proceeding from a foolish confidence, which they have of their own peculiar judgements) without controule, like men that are surpris'd (when they think they are not able to make resistance) put out the light, that their escapes may be the better made.

Thus Batts, employ the Christalline humour of their own eyes, to make unto themselves large wings: to no other purpose but that they may fly up and down they know not whither. So, these men, consume all the light of their understanding (which God had given them) to create unto themselves wings, of pride and vanity; whereby, in the duske of ignorance, they may fly into an invisible Church: whereby, they finde no better exchange of their eyes for wings, then that they have quite lost themselves.

The reason why Owles (when at broad day light they are started from their hollow trees, their invis-

ble

ble Sanctuaries) are so much wondred at, and baited by those lesser birds, is, because they having such broad eyes, can see no better in so clear a light, then to fly up and downe, and hear and there, she knowes not whither: so these lovers of darknesse more then lovers of light, are justly wondred at, that having such broad day light of the Gospel, that sprung from one light, to visit us that sate in darknesse, & in the shadow of death, they can neither discern *Dauids Tabernacle in the sun*, nor *Daniels mountain that filled the whole World*.

CHAP. III.

That this one perpetually visible and infallible Church of Christ must be Catholique or universall.

THIS we are taught in the Apostles Creed, viz.
I beleve the holy Catholique Church.

This name *S^r Pacianus* the eloquent Bishop of *Barcelone* beareth witness, was given to the true, & *Pacian ep. 1. ad Simp.* unfeigned Church of Christ by her Apostles: and by them incerted into the articles of our Creed: to the end, that as the name *Christian*, was given to all the faithfull to distinguish the *Jewish*, from the *Christian Church*, so the name *Catholique*, was given to that *Christian Church*, by the wisdom of the Holy Ghost to distinguish all *pretenders* to the true belief, from *true* beleivers. Wherefore saith the same *Pacianus*, *After the Apostles time, when heresies did begin to spring up in the Church, and with*

DIVERS names endeavoured to rend the dove of God, and tear his Queen in pieces, then did the APOSTOLICAL PEOPLE, engrave a fir-name, which might distinguish the unity of the flock, incorrupted: lest the error of some, divided into parts, should rend and dissever the undefiled virgin of God. Wherefore, he thus further and most eloquently, expostulates the case, viz. I entering a populous City, where I find the Marcionites, Apollinarians, Cathaphrigians, Novatians &c. Who all of them entitle themselves Christians: how shall I know the Congregation of my people, unlesse it were called Catholique? adding? Christian, is my name, Catholique my firname, that, entitleth me, but this sheweth who I am. Wherefore,

As to all those hereticks who (though never so undeservedly,) entitle themselves Catholiques, Behold St Austin, St Ciprian, St Cyril, St Basil Optatus, St Hierome and the Venerable Bede affirming, that this note of universality was given unto the true Church, as a mark thereof, to distinguish her from all private, heretical, and false Churches by the terme Catholique, which signifies *secundum totum*, according to the whole, and the same St. Austin, in flat terms, tells us *loco citato*, that the true Apostolical Church of Christ is called according to the Greek καθολική Catholique; wherefore to evade this, it is not enough to say we are Catholique Apostolicks, as if they were sufficient Catholiques if they beleeve (according to their own conceited opinions) the apostolical Doctrine; but they are Apostolical in their Doctrine, if they be Catholiques: that is to say, if they be beleevers of that Doctrine,

Aug. cont.
petil. l. 2. c.
38. & tract.
118. in E-
van. 70. &
l. 5. c. 1. cont.
Gaudent.
Aug. Epist.
170. ad Se-
ver. Cyp. l.
de unit. Ec-
cle. Cyril.
Cate. 38.
Basil. ep. 72.
and 75
Optat. Cont.
parmen.
Hier. adv.
lucif. Bede
incom. sup.

Doctrine, which hath spread it selfe, and dispersed its beams, through the whole World. Wherefore,

In an other place St. Austin observes it as a *Aug. con. ep. secret and hidden judgement of God, that whereas all he- Fund. c. 4. reticks would faine have themselves to be called Catholiques, yet to a stranger demanding where he might repair to the Catholique Church, there is not any of these heretiks (saith he) that dare shew him their own places of meeting.*

Wherefore saith St Cyril of Jerusalem, *If thou Cyr. cat. 8. go unto any City, ask not where the Church is? Or where the house of God is? For every Heretick will say, his is the Church, his is the house of God, but ask where is the Catholique Church? That is the proper name of our holy Church, the Mother of us all. Which very name,*

St. Austin saith, kept him within the bosom of the *Aug. con. ep. Church. Fund. c. 4.*

To back these citations of the Fathers Testimonies, with Scripture evidence, were to open the windows of Heaven, and drown a world of hereticks: to shew them the glory of the Heavens, and stark blind their errors with its light: wherefore let us behold them carried away from such like errors, by a cloud of witnesses, and grove of pens that were guided by the Holy-Ghost. *viz. All Nations shall flow unto her, prophesied. Goye therefore Mat. 28. 19 and teach all Nations. Goye into all the World, and Mark 16. 15 preach the Gospel unto every creature, Performed. Luk 24. 47.* Was not the end both of Christs suffering, and his resurrection, that repentance and remission of sinnes should be preached in his name among all Nations?

Must

Apo. 7.

Must there not stand before Christs throne multitudes of all Nations, and kindreds, and tongues, and people?

Is this any otherwise then as Christ said was prophesied concerning him, by Moses and the Prophets, and in the Psalmes? viz.

Psal. 2. 8.

I will give thee the Gentiles for thine inheritance, and the uttermost endes of the World for thy possession?

Their sound is gone forth into all the earth, and unto the ends of the round World, the words of them.

Psal. 18. 5.

Psal. 21. 22.

Isay 54. 2. 3.

Isay 52. 10.

The ends of the earth shall remember, and be converted unto our Lord, and all the families of the Gentiles shall adore in his sight. Enlarge the place of thy tents, and stretch out the skins of thy Tabernacle. Thy Redeemer the holy one of Israel shall be called the God of all the earth; our Lord hath prepared his holy army in the sight of all the Gentiles, and all the ends of the earth shall see the Salvation of our God; he shall be exalted above the heavens, and his glory shall be above all the earth.

Psal. 57. 5.

11.

Aug. l. uni.

Eccl. c 8.

Now, from whence is it, saith St Austin, that his glory is said to be above all the earth: but because, his Church is over all the earth, and a little after, he asketh the adversaries to this Catholique Doctrine, Why do ye preach Christ exalted above the heavens, and do not communicate with his glory that is upon all the earth? And in another place,

Aug. rom. 8.

Psal. 50.

What Heretical madnesse is this to beleieve with Catholiques that which they see not, and deny that which they do see, viz. To beleieve with Catholiques that Christ is exalted above the Heavens, which they

do

do not see, and deny his glory to be upon all the earth, which they do see, as (saith he) he shall be Anathema, that preacheth that Christ neither suffered, nor rose again, because we learn by the Gospel, that it behoved Christ to suffer, and to rise again the third day, so he shall be Anathema that preacheth the Church to be elsewhere then in communion of all Nations, because by the self-same Gospel we learn in the words next following, that penance shall be preached in his Name, and remission of sinnes throughout all Nations. Wherefore in another place he saith, She therefore, is the true City of God (placed upon a mountain, which cannot be hid) which is not in any part of the earth, but is must to be known in every part thereof; and in another place, Every Congregation of what heresie soever which sitteth in corners, she is a concubine, and not a matron. And,

Aug. de unit.
Eccles. & in
Psal. 2. 8.

Aug. de unit.
Eccles. s. c. 25.

In many other places, he compareth the Church unto a fruitful Vine stretching her branches, far and neer, throughout all Nations: and Hereticks, to broken boughs cut from the Vine, averring the whole world to be the possession of Christ, all the borders of the Earth his Inheritance: his Church to be a great Mountain that replenisheth the whole face of the Earth. Agreeable to which Doctrine, St. Pacian tearmeth the Catholique Church a full and solid body, spread over all the world, and cornered Conventicles, insolent portions, or swelling buncks, separated from the rest of the body; by this mark of the true Church, he convicted Sympronian Optatus, parmenian: St. Hierome, the Luciferians, St. Austin, the Donatists; and why not Catholiques, the Protestants? especially,

Aug. in Psal.
21. in Psal.
44. in Psal.
47. & tract.
1. in Ep. 1.
Job.

Pacian Ep.
1. and 3. ad
Symp.
Opt. l. 2. con
parmen.
Hier. cont.
Luci. in i.
finc. Aug.
tom. 6. cont.
Fulg. Eon
ca. 18.

When the most famous sort of Protestants them-

Fild in his
2 book of the
Church, c. 9.

Fulk in
Acts. 11.
sect. 4.

Abbot in
answ. to Dr
Bishops Ep.
to the
King, fol. 16
17.

selves, thus write concerning universality, its being a mark of the true Church, viz. Dr Field, *The Name of a Catholique was a note of distinction mark, or Character to know and discern a Catholique from an Heretick, or Schismatick by, and the naming after the name of any man, a note of particularity, Hereticall, or Schismaticall faction.* And is not the naming of a Religion, after the name of a Protestation, as bad as is the naming after the name of a man? and saith Fulk, *Hereticks could never obtain to be called Catholiques, therefore the proper name of true beleivers: and saith Abbot, The name of a Catholique was an honorable name, and the peculiar title of the children of the Church; but now, &c. it is not so.* In my opinion the businesse might be very well ended here, and go no further. Let any society, or Church, that hath a being, take this honor upon her, that deserve it; and she shall have my good will, and is to say, prove her Doctrine (as it is contradistinguished to hers, that pretends to be Catholique) to be so universally received, in all Nations, and in all ages, as hers is, and I shall stick my pen in my ear, and only hear her voice: But if otherwise, to what purpose are names given to such and such, but that they may be acknowledged to be such and such, by their names?

But thus it is, that they think to take away that from the true Church which they can in no wise assume unto themselves, viz.

The name of Catholique (say they) ceaseth to be a note of the true Church, by the Grecian schism and revolt, and the abuse thereof. But,

He should have told us what abuse, what Schism, and what revolt by and from whom, and how, and when,

when, and if there were any such abuse, revolt, and Schism, what is to that her that never was Schismatical, revolting, or abusive? shall the true Church lose her name for others misdemeanors? wherefore lest this string might not hold, he carefully provided two unto his bow, viz. secondly he saith, that *This name Catholique, ceased to be a note of the true Church, as the naming after the names of men, sometimes a note of heresie is now ceased to be so, as the sundry names of Dominicans, Franciscans, Benedictines, Augustines, Thomists, Scotists, &c. doth make it manifest; and yet the same field, in the same field room of his discourse, wanting memory, loseth himself in saying, that these several names, Dominicans, Franciscanus, &c. did not import differences or distinctions of Religion; but order of life, and several courses of Monasticall profession; and their controversies in Religion (saith he) were only about such points as were not yet determined by the consent of the universal Church, ergo the unity of the universal Church was neither broken, nor doth his comparison hold; but if he had not thus contradicted himself, Whitaker would have contradicted him: for, he confesseth marks and properties of the true Church to be unseparably belonging to the true Church whose marks they are.* Wherefore, by their own concessions, if it was once a marke, it must be ever; but it was once a mark of the true Church, (as is confessed at large) and therefore it must be ever so; for we must grant a property, which flows from the very Essence of the thing, to be as unvariable in its nature, as it is unchangeable in its Essence: and think it possible for the wisdom of the Apostles, and the

Field li. 2.
c. 9. fol. 58.

Whit. Cont.
2. q. 5. cap.
18. fo. 585.

primitive Church (seeing they have given and received such a mark and token of the true Church) to give it such a one, as that the all-devouring teeth of time, should never eat it out.

CHAP. IIII.

That out of this one perpetually visible, infallible, and Catholique Church, there is no Salvation.

Joel. 2. **H**He is the mount of *Sion*, off of which there is no
Mik. 4. 7. Salvation: the city of *Jerusalem*, out of which
Isay 61. 12. there is no prosperity. The off-spring, out of
Hier. Tom. 2 which there is no blessing: the house, out of which
ad Lum. ep. there is no eating the Paschal Lambe: the Ark, out
57. Idem of which there is no life: the Temple, out of which
Tom. 4. l. 4. there is no praying; the Sheep-fold, in at which
Comment in door whosoever entereth not, is a robber and a
c. 12. Isay. thief: the house of God, of which we must be
Jehn. 10. 11. lively stones, or have no life: and lastly a Mistress,
1 Pet. 2. 5. which whosoever serveth not shall be destroyed:
Isay 16. 12. although they were a kingdom full of people. *The Nation and Kingdom that will not serve thee shall perish.*

Iren. l. 3. ad- It is the sentiment of all the Fathers; *Irenaeus*
vers her. c. 4. that most ancient father tells us, *She is the well-spring of truth, the dwelling place of faith, the temple of God, into which, whosoever entresth not, and from which whosoever departeth, is without all hope of Salvation.* And saith *St. Austin*, *All those that beleeve that our Lord Jesus Christ is come*

come in the flesh, and risen from death in the same flesh in which he was born, and hath suffered, and that he is the Sonne of God, with God, and one with the Father, and the onely immutable Word with the Father, by whom all things were made, but doth discent notwithstanding in such sort from HIS BODY, the Church, that th^eir communion is not with all them, with whom the Catholique Church doth participate, but in some divided part, it is manifest that they are not in the Catholique Church. For saith he,

Let us imagine a man to be chaste, continent not covetous, not serving idols, ministering hospitality to the needy; Enemy to none, not contentious, patient, quiet, emulating none, envying none, sober, frugal, but yet an heretick, he shall not possesse the kingdom of Goa: and in another place, A man may have all things except Salvation, he may have orders, he may have Sacraments, he may sing Hallelujah, he may answer Amen, he may have the Gospel, he may have and preach the faith, in the Name of the F-ther, and of the Sonne, and of the Holy Ghost. All which Protestants supposing to have, suppose they have all things: but St Austin supposeth otherwise, for (saith he,) he *Aug. t. m. 7.* cannot by any means obtain Salvation except he be in *concilio ad ple.* the Catholique Church. No Apostles, no Pre- *Ex p. 2. med.* phets, no Doctors (saith he) no ministry of the Spirit, no nor the whole operation of that ministry, can do us any good, but we are wholly deprived thereof, if we repair not to the Catholique Church. And,

Saith St. Fulgentius, Though a man give never *Fulg. de p. d.* so great almes, and shed his very blood for the Name of *ad petrum. c.* Jesus, he cannot be saved, except he be united to the 29. Catholique Church.

Field in his first book of viz. Dr. Field, In her (saith he) is to be found the Church light of heavenly truth, wherein onely is mercy, remission of sinnes, and eternal happinesse, to be hoped for.

Cal. Instit. 2. c. 1. sect. 4. There is no entrance (saith Mr. Calvin) into life, unlesse she (the visible Church) conceive us in her wombe, unlesse she bring us forth, keep and defend us by her rule and government; adding moreover, that there is no hope of any remission of sins out of her bosome.

Let us not dream (saith Melancthon) that the Elect of God are to be found anywhere else then in the visible Society, and therefore whensoever we think of the Church, let us behold the company of such men as are gathered together, which is the visible Church. Wherefore,

It is not picking, and chusing, or culling out certain heads, and points of Religion, articles, or symboles of beleefe according to our own private fancies and opinions, whereby (by our praying, beleiving, and living accordingly, according to our own proper fancies) we may think to be saved, without any the least reference to the Church of God, (which we are tyed to beleieve as well as to beleieve in God) for the contrary is but a meer cloaked Atheism. Did not Corah, Dathan and Abiron, beleieve, worship, and call upon the same God, with Moses and Aaron? Did they not live together in the same Religion, and under the same Law? Did not the *Quarte-decemani* (who lived in the Primitive times in the year 186) beleieve all the substantial and chief articles of faith? all was publiquely

publicly taught and received in the Church? *Niceph. l. 4. c. 39.*
 Did the *Donatists* disagree from the *Catholiques* in any thing that was specified in the Creed? or expressly mentioned in holy Scripture? Did they not invoke the same God as did the *Catholiques*? Believe in the same Christ? had they not the same Gospel, the same baptism, the same Sacraments, sang they not the same Psalms? Did not the *Palagians*, *Novatians*, *Eutichians*, and the *Monotholites*, embrace the same holy Trinity, the same Christ, the same Scriptures? Did not the *Rebaptists* maintain all other points of *Catholique Religion*? How came the earth (then) to swallow up the first? The second, to be excluded from the supper of the Lambe? The third, from the communion of the Church? the fourth to be enrolled within the Catalogue of hereticks? And the fift, to be deprived of the benefit of life? The first, resisted their Superiors: the second, brake the general custome; the third, the peace: the fourth, the communion: the fift, the decree, and censure of the Church: the Author of which heresie, was accounted a *Catholique*: and his followers, hereticks: as is most excellently observed by an antient father, who gives this reason for the same, Because, saith he, the first submitted to the censure of the Church, as soon as ever she had declared it heresie: the seconded, defend it notwithstanding: all which is sufficient, I hope, to prove that so generall approved maxime in Divinity, *Extra Ecclesiam nulla salus, out of the Church no Salvation.*

Vinc. l. vi. adv. prof. her. novat.

CHAP. V.

*This Church thoroughly agreed upon must necessarily
put an end to all Controversies.*

AND at one stroak or swarth, mow down all the Controversies that ever did arise, or had their beings: for, all Protestants do agree in this, that *The gates of hell shall never prevail against Gods Church.* But they have thrust this Church into such close and dark corners, caves, and wildernesses, that except they could thrust into hell it selfe, they could not make her more invisible: they all know they must *believe the Church*: but they know not what Church it is they must believe: they all know, they must *hear the Church*, under the penalty of an *Anathema*, but they know not where she is, or how to find her: the Church which they design to be this infallible School-Mistress, and directresse, which Christ (they say) and his Apostles rendred so infallible) being so invisible, and the elect (whereof (they say) this Church consists) so hard to be discerned from the reprobate, that they are all at their wits ends before they can come to hear a word of wisdom from her mouth: they all acknowledge the Church (because the Apostle says she is) to be the ground of truth, but they cannot agree among themselves which is the ground, having removed the antient bounds, so long agoe. Now,

I suppose we have nothing else to do to put an end to all controversies in Religion, then to evince unto you (especially to the weaker sort) *where*, and *which*, it is, and how you may find this Church. Wherefore as to those learned *Timothies* who have bin conversant in the holy Scriptures from their childhood, let them continue in that which they have learned, but withal let them know (as the Apostle testifieth) they have not learned as they ought to learn: except they know from *whom*, as well as *what*, they have received. For the Apostle affixes both to the learning, and the learner, *knowledge*, of *whom* he hath learned. For though *Timothy* knew the Scriptures from a child, which were able to make him wise unto salvation, &c. Yet when he called to remembrance the unfeigned faith that was in him, he remembered him also, how that that faith, first dwelt in his Grandmother *Lois*, and his Mother *Eunice*,
2 Tim. 3. 15.
2 Tim. 3. 14.
2 Tim. 1. 5.

And as concerning the common sort of people, behold your own Protestant writers thus speaking unto you. *viz.*

You cannot study the Controversies in Religion, in Field in his number so many, in nature so intricate: or if you could, you have no time or leisure, or if you had, you want learning and strength of understanding to examine them. What part of heavenly knowledge then can there be more necessary for you, then to finde out which among all the societies of men in the World, is that blessed company of holinesse, that household of faith, that Spouse of Christ, and Church of the living God? That so you may embrace her communion, follow her directions, and rest in her judgement: to dispute a-

M

gainst

Aug. de tril. gainst which, St. *Austin* tells us, is *insolent madnesse*:
ered. & cont. to know nothing beyond which (*Tertullian* tells us)
ep. fundid. m is to know all things; to enter into which, the most
ep. 118. holy Father *Irenaeus* tells us, is to enter into the
Tert. de pre- dwelling place of faith: the spring of truth, and temple
script. of God. Where faith the same Dr *Field*, The light of
Iren. l. 3. ad- heavenly truth is only to be sought; mercy, remission of
vers. heres. c. sinnes, and hope of eternal salvation, ONLY to be
4. found: No entry into life (saith *Calvin*) but through
Fi Id in his the conception of her wombe, no feeding but at her
beke of the breasts, and finally no rule and safety but under her
Church. c. 2. custody and government. Who should better inter-
f. 23. pret the Word of God then the spouse of Christ,
Calvin that is united unto God the Word? Wherefore
supra. when I have once shewed unto you this Church, I
 hope I have discovered unto you that one pearl of

Mat. 13. 45. great price, which when you have but once found
 out, ye will streightway go and sell all your pro-
 per judgements, and opinions, of so little worth,
 and buy that. For,

As the children of *Israel* (the brazen Serpent
 once being lifted up) did not molest, or trouble
 themselves, with (vainly) defending their bodies
 against every flying serpent that might seize
 upon them: but finding a more speedy remedy, re-
 paired thereunto, and (looking thereupon) were
 suddenly healed: so the true Church of Christ once
 throughly erected, stated, and agreed upon, all the
 sonnes of doubt, would not use such fiercenesse,
 by so much contending with every poysonous con-
 troversie, or flying argument, that may occurre,
 seize upon, or wound their judgements, but (rely-
 ing upon Christs perpetual promises of infallibility
 made

made unto his Church) would speedily repair unto her as to a tender mother, who hath not only compassion in her bowels, earning at the distemperature of her children, but abilities also that are sufficient to heal their wounds, which to shew unto you will be my work, and to find it your security.

But we must climbe up many ascents before we can see this Church; we must give reasons why this Church is not teen of many before it can be seen; wherefore in the first place I shall give you the reason.

CHAP. VI.

Why Protestants cannot discern this Church (which

St. Austin saith is so easily to be discerned, so soon to be espied, so every where to be known) Because,

Aug. d. Genr. ad lit. c. 14. Aug. de unit. eccl. c. 25.

PROtestants do not beleeeve all the Word of God in beleeeving nothing but Scriptures, for though *All Scripture be inspired of God:* yet, all Scripture is not *all* the Word of God. For, the Word of God is partly written, and partly unwritten: as that which is written, it self, doth testify, *viz* ^{2 Cor. 3. 16.} *Where S^r Paul bids the Thessalonians that they should hold the traditions which they had learned, whether by word or by writ: upon which words saith S^r Basil, of such articles as are kept, and preached in the Church, some were taught by the written Word, other some we have received by the tradition of the A-*

2 Thes. 2. 15

Basil de sp. postles, delivered unto us as it were from hand to hand Sancto cap. in Mysteries: both which, be of one force to godlinesse, and these things (saith he) no man will deny, accounting it Apostollicall to persevere firmly, even in unwritten traditions.

To these traditions, the Scriptures themselves referre the people of God, when the wise King Solomon said, *Let not passe the narration of thy Elders, for they have been taught of their fathers, and of them thou shalt learn understanding.*

Of these traditions, King David spake when he said, *how many things hath he commanded our fathers to make known unto their children?*

Certainly there is more to be observed then that which is written, or else St. John would never have said, *Having more things to write unto you I would not impart them by paper and inke.*

Certainly, St. Paul left some holy decrees and ordinances unpen'd, or else he would never have said to the Corinthians, *the rest I will dispose of when I come.*

Certainly, there were some high points of Christs priesthood, beyond that which was written, there insinuated, where it was written to the Hebrews, viz. *of whom I have great speech inexplicable to utter*: following and tracing herein their Lord and Master Jesus Christ, where he said, *I have many things to say unto you, but you cannot bear them now.*

Certainly, there were living, as well as dead, Epistles: impressions upon hearts, as well as upon formes and frames of letters: or else (as to the first) St. Paul had never termed the Corinthians, *the Epistle*

pistle of Christ written, not with *nick*, but with the Spirit of the living God: not in tables of stone, but in the tables carnal) of the heart. As to the the second, the holy Ghost (prophecyng of new Testament) would never have directed his pen man to have thus set down, *I will put my Law into their bowels, and in their hearts will I write it.* Jer. 31. 33.

Certainly, the holy Apostles thought meet to cover some mysteries of our faith from vulgar capacities, and by *secret* tradition, to deliver them to such *only*, as were more fit and capable, or else he would never have said, *we speak wisdom to the perfect.* To this purpose you may read St. Dionise, 1 Cor. 2. 6.
1 Ion. Eccles.
Hic. c. 1. Euf.
L. 1. de demon.
Evan. c. 8.
 Str, Basil, and Eusebius, averring the same.

This *Meliority* of registering those sacred oracles (*viz.* in the heart by tradition as lesse subject to corruption) heathens (by the light of nature) could observe. For, saith Tully, *precepts of manners are more sweetly sowed, and ingrafted, in a Commonwealth, by observation, and custome, then by written Lawes.* Tully l. de legibus.

Isocrates could teach us, that the lively voice and Oracles of the mindes, are more forcible to perswade, of greater account and estimation, then the records of *Isoc. ep. ad writings.* This the Commons of England must approve of, by their crying up the Common Law Phil. Macedon. (which is nothing else but tradition or custome of the Land) above the civil, written, printed, or the statute Laws. And,

Can the children of this generation in their carnal interest, be so wise, (neglecting the same wisdom in divine affayres, wherein they seem so much to be the children of light) as to think it meet that the perfect documents of the new Law, the Law of truth,

truth, the Law of Grace, the Law of the Spirit, the Law of Life, should be altogether figured unto us, in *dead* and *senselesse* characters?

Shall the infinite knowledge of the holy-Ghost, which shall encrease in us more and more in the latter dayes (daily teaching, and instructing the Church) be restrained and limited to volumes, written so long ago? Shall new doubts, new clouds of difficulties arise, and no new beams (as a reserve) of lights appear (out of the rich treasury of Gods Church) to dissipate those clouds, those mists, those fogs, out of that Tabernacle in the Sun?

Certainly such were the things which were committed to *Timothy* his trust, which he had *heard* (not which was *written*) that he should commit the same to faithful men, that *they* should *teach*, not *read* it, to others also, and that for the avoyding profane, and vain babblings, and oppositions of Sciences.

When St. *Paul* exhorted the *Corinthians* to be *followers of him*, as he was of *Christ*; the first thing that he praised them for, or spake unto them of, was for *keeping the traditions* (according to the Greek) *which he had delivered unto them*.

For not holding fast, and sure this *depositum*, he blameth the *Galatians*.

For obeying which *forme* of Doctrine, from the heart, which was *tradited*, or delivered unto them, he praised the *Romans*, which *forme* was a thing which was to be *heard*, not *read*: to be kept by the Holy-Ghost which dwelleth in us, not in *black* and *white*.

In observation to this *rule*, *depositum*, or *traditi-*

on, of the Apostles, St. Paul went up to Jerusalem Gal. 2. 2. (to communicate the Gospel which he had preached) to the rest of the Apostles, lest otherwise he should have run in vain.

In observation to which rule the Apostles kept Councils, and by their examples their successors, after them, and according to which rule, the several Gospel, Epistles, &c. of the new Testament were received into the Canon of the Church: and before such books were received into the fore-said Canon St. Paul denounced unto himselfe, or an Angel that should write, teach, or expound contrary to what they had receive Anathema: for writing Col. 1. 8. 9 afterwards to the Galatians, he tells them, As we said before, so say I now again, if any man preach &c.

How unreasonable then are the demands of those, who require a warrant from the Scripture upon every occasion, for every tradition of the Church, when the Scripture it self is but a tradition and these traditions not only before the Scriptures, were, but the Scriptures themselves, coming after, not only commends, but commands, observation 2 Thes. 2. 15 to be given to traditions, though not written, but delivered by word of mouth.

That some things were delivered by the Apostles by word of mouth to descend to posterity, and that those some things were of equal authority with the Scriptures, first, witnesse Scripture it self in the fore-mentioned citations.

2. St. Chrysostome upon the same text, viz. The Apostles did not deliver all things by writing, but many things without, and these be as worthy of credit, 4. as the other. Chrys. in 12 ad thes. Hom.

Epiph. her 61 So St. Epiphanius, citing the forementioned place of St. Paul saith, *we must use tradition*; for the Scripture containeth not all things, and therefore the Apostles delivered certain things, by wringing, certain by tradition. And saith

Hier. adv. Lu. St. Hierome, *Although there were no authority, or proof out of the Scripture, the consent of the whole World in this behalfe, should stand instead of a precept: for many things also which by tradition are observed in the Church, have gotten the force, and strength, of a written Law.* And saith

Origin priem l. 1. de prin. Origen; *That truth is only to be beleevved which in nothing severeth from ecclesiasticall tradition.*

And St. Austin holds it a plain heretical opinion, to insist onely upon the Scriptures, and tells us, *Aug. cont. Cresc. rom. 7.* that the traditions of the Church are to be received, and *l. 1. c. 33. mit. rom. 2. ep. 11.* beleevved, besides the holy Scripture: and in another place he saith,

e. 5. rom. 7. cont. duas ep. pel. l. 4. c. 12. Concerning those things which the Scripures make no mention, the custome of the Church or the Constitution of our Ancestors are to be held in stead of a Law. *Aug. ep. 86. ad Casulan.* For,

If it were otherwise, the will, and pleasure of Almighty God, would be but imperfectly made known unto us. For,

The Scripture maketh no mention what means God provided for the saving and purging of women from original infection: what for children before the eight day of Circumcision.

Moses the first secretary of the Holy-Ghost was so farre from setting down all things which he received from the mouth of God, that he engrossed the sense and exposition of that which was written:

as *Origen* and *St. Hylary* affirms: and secretly delivered them by inviolable tradition to his successors, and that by the expresse Will and Commandement of Almighty God. As appeareth by *Estras*, viz. I have disclosed to *Moses* my marvellous things, and I have charged him, saying these words shalt thou lay open, and these shalt thou conceal. Among which the fore mentioned, not mentioned in Scripture were a part, as *Dr. Field*, and *Andrad*, both willingly confesse ! and not onely approve, but prove by the authority of *St. Gregory* as an Apostolical tradition, viz. that children were saved by the faith of their parents.

The Scripture maketh no mention of the Baptism of Infants.

No mention of the proceſſion of the Holy-Ghost from the Father and the Son.

No mention of the perpetual virginity of our blessed Lady.

No mention of the celebration of the feast of Easter upon a Sunday.

No mention of the Father his begetting of the Sonne, the Sonne his being consubstantial with the Father.

No mention of the observation and change of the Sabbath, into the Lords day.

Lastly to beleve the Scriptures themselves to be the Word of God, is as necessary to salvation, as to beleve any thing which the Word of God contains. But *St. Austin* tells us that he had never beleev'd the Scriptures but by tradition.

To know which is a true sense of Scripture, a true translation, which are Canonical books of

N

Scripture

*Aug. l. conc.
epist. fund. c.
4 & 5.*

Scripture and which not, are necessary to salvation, and will you say that these things are not necessary to salvation? Or being necessary that they are mentioned in Scripture? or being not mentioned in Scripture that the Scripture is the whole word of God? Can the Scripture tell you these things?

Amb. Ser. 25

34. *Jer. ep. ad*

Mar.

Cyp. l. 1. ep.

12.

Field l. 4. c.

20.

These things the traditions of the Church can tell, must tell, hath told, witnesse St. *Ambrose*, St. *Jerome*, St. *Cyprian*, &c. Witnesse your own Protestant Doctor.

Why do you Protestants (then) fly to our tradition in your penury and need, and reject the same tradition when you please? Why do you (against the written word) embrace the tradition and practise of the Church? for, the written word commanded us to abstain from blood, and strangled meats, which all Christians observed from some hundred of years together: you (contrary to that word, and the Primitive Church) feed on those forbidden meats, warranted only by our tradition? Why do you without any precept of Scripture (to use Dr. *Field's* own words) change the everlasting Covenant of the *Sabbath* day, into *Sunday*, or the *Lords* day, warranted onely by our tradition.

Why doth the same Dr. *Field* with the rest of his fellow Protestants, admit the Canonical books of Scripture, as delivered by *tradition*, the chief heads of Christian Doctrine, by *tradition*? The forme and many things (somewhat obscurely contained in Scripture) distinctly explicated by *tradition*? Things not exprest in the Scripture, held by *tradition*? Observations not particularly commanded

ed

Exod. 31. 17

Acts 15. 20.

Jer. 17. 22.

Field l. 4. c.

20.

ed in the Scripture, distinctly necessary by *tradition*? Why blame you *s* for using, preaching, and approving, what you your selves approve, preach, *pr. itise*, and allow of? Why appeal you into *Scripture* only? Why doth the same *Field* (with his adherents) renounce others as ancient, as behooful and as warrantable, as having as much authority, and custome of the Church, consent of fathers, and testimony of an *Apostolical* Church (which having, he allowes for Apostolical) as the other *Field* l. 4. c. which he steals warrants for from our tradition, 19.p.242.

For,

By the very same tradition *Irenæus* that most antient and holy father alloweth the *new Oblation of Christs body and blood*, viz. a tradition from the Apostles. *Ira l. 4. c. 32.*

By the very same tradition all the antient fathers, *Fulk* in his viz. *Tertullian*, *St. Cyprian*, *St. Chrysostom*, *St. Hieronim*, *St. Austin*, &c. approve prayer for the dead, *purgatory* p. viz. as an *Apostolical* tradition, as is observed by Mr. *36. 2.*
Fulk.

By the same tradition three hundred fathers of the second Council of Nice, with *St. John Damascen* defend the adoration of Images. *Council. Nice 2.*

By the same tradition *St. Austin*, and *St. Chrysostom*, admit a memory or invocation of saints in the self same sacrifice. *Aug. tract. 8. 4. in Job Chr. 11. n. 21. in*

By the same tradition *St. Hieron* maintaineth (against *Vigilantius*) the religious worship of holy reliques, viz. by the Custome of the Church, and consent of fathers, and is the consent and custome of the Church and fathers authority sufficient for you, & is it not for us? Can you allow of tradition only to

An End to Controversie.

serve your own turnes, and disallow those things unto Catholiques which are grounded upon the same authority? Why do you pick and chuse from tradition what you please, and will not so much as allow us what you leave? What prerogative above the rest of the World have you, that you may do as you think fit, and we must do but as you please? Do not your own Consciences by this time tell you that you have used us too too bad? Let good nature work a little, I know you cannot beleieve that Gods Word, folded up in Characters; or letters, figured with inck, painted, or impressed on paper, should add such awe, or reverence, over the unwritten verities of God, which are ingrafted, and preserved, in conservatives that are more noble (*viz.* the heart of man, the mouth of the Church, the lips of her Priests, the fiery tongues of her Apostles,) that you should utterly abolish them: or what, or as many of them, as you please, and when you please without the imputation of the highest sacriledge if not idolatry? For,

May there not be an idolatry committed unto paper, parchment, letters, *velums* or figures, as well as unto wood, glasse, stone pictures, or graven Images.

Do not so much despise the way of teaching, whereby God himself, instructed his peculiar people, from Adam until Moses time: for the space of two thousand years.

The way where by his only begotten son built his Church, who preached, but never pen'd; commanded, but never any one precept to be writ: instructed

fructed every creature by word of *mouth*, charged every one that they should *hear* his Disciples, as himself, that they should give *ear* to whatsoever they should *say*, or *teach*, but never gave any such charge that all should *only beleeve* what they should write.

The way which his Disciples took to plant his Gospel: *Paul planted*, and *Apollon watred*, and God gave encrease, and conversion into multitudes of Nations, Tongues, and people, before ever *pen* was set to *paper* or the divine truth beholding to the *presse*, how then can Protestants discern the true Church of God (which is the *pillar* and *ground* of all truth) by the Word of God when they doe not beleeve all his Word? Nor that Word of God which testified the other to be his word: that Word of God which the other (which they prefer) refers the people of God unto: the *living Epistles* of our Saviour Christ: which were written not by the *penmen* of the Holy-Ghost but by the *Holy-Ghost* himself making thereby composures upon the *hears* of men.

And therefore the *innocent* (that was so *effectual*) way of disputation and conviction of hereticks in the primitive times, was after this no lesse prevalent, then perswasive manner of proceedings with, and conversion of hereticks: and they are the words of that most ancient and primitive father *Irenaeus*, scholler of St. *Policarpus* who was scholler to Saint *John* the Evangelist by whom and the rest of the *Apostles* he was made Bishop in the City of *Smyrna*, viz. He (meaning Saint *Policarp*) taught alwaies those things, which he had learned of the *Apostles*, and

which the Church delivereth which are only true, which may be proved by the consent of all the Churches: and by the Bishops, which succeeded after: and a little after He protested openly that he had received of the Apostles themselves that only and sole truth which is delivered by the Catholique Church.

The same *Irenæus* writing to one *Florinus* his old acquaintance in the school of Saint *Policarp*, and then begining to be an heretick in *Rome*, saith as followeth.

Iren. ep. & Euseb. l. 5. c. 19. These opinions of thine of *Florinus*, (to speak friendly) are not true, nor wholesome, they are repugnant to the Church: these opinions thou receivest not by tradition, from the Priests, that before us were schollers to the Apostles.

Cant. 1. 7. Thus we see the primitive Christians beleived tradition to be the principle means that was to be used for a right understanding of the divine verity, as the common road unto the Catholique Church, and the high way to heaven: the footsteps, of the flock of Christ, the tents, that were pitched by his own sheapherds: the direct, beaten, and unerring path of *Isay*, the touchstone of truth, the *Pilates staffe*, the broad seal, of the Kingdom of Christ, which once broken any thing is Religion; and every thing, is lawful.

Isay 35. The Scripture is a large field, full sown (with the precious wheat of the Gospel) by the hands of the good husbandman, and a sea that hath good fish (though bad for some) enough, for every one that will cast his net therein, but tradition (like the ladde, from whom the five barley loaves and the two fishes were received that fed so many) must be the deposi-

that must work so great assurance of a truth (not only) that *Jesus is that Prophet that should come into the World*: But assure us also as (concerning him) how those prophecies are to be truly understood.

Although the Scripture be the Word, and the Word is God, and Christ himself, yet tradition must be the *Woman of Samaria*, for whose sayings *John 4. 39.* fake Samaritans must first beleieve: though when this woman of *Samaria* (this tradition) hath once called, sommon'd, and brought us to this Word (this Christ) & taught us who it is, and what he hath said, then for the Words own sake ye must beleieve not for the womans words: you may hear him then, yourselves: but she must bring you to him.

CHAP. VII.

What Traditions are to be held for Apostolical.

Catholiques and Protestants herein do both agree: Catholiques; thus, viz.

(With *S^t Austin*) *That which the universal Church doth hold, and was instituted by Countells, and have been still retained in the Church, this we may justly beleieve, to have come from no other authority, then from the Apostles: and as the same father declareth in another place, viz.*

That custome which men before us (looking upwards Aug l. de i. antiquity) did not finde to have been ordained by them cont. Don. c.

that came after the first ages, is rightly beleaved to have been delivered by the Apostles.

Protestants thus, viz.

Field in his
book of the
Ch.c. 18. fol.
224.

(With Doctor Field) in his book of the Church where he saith,

Whatsoever the most famous have constantly, and uniformly, delivered as a matter of faith, no man contradicting (though many other Ecclesiastical writers be silent, and say nothing of it) likewise what the most famous in every age constantly delivered, as matters of faith, and as received of them who went before, in such sort as that the contradictors and gainsayers were in their beginning noted for singularity, novelty and division: and afterwards in processe of time (if they persisted in such contradiction) charged with heresie: these things we admit, as coming from our first authors and founders of our Christianity.

But if I should but borrow so much patience from the Reader, as to use such a digression here as the justice of the cause would give me leave, I should make it no great difficulty to prove all those Catholique tenents, (so much disproved of by Protestants) to be Apostolical (and that by their own rule of Apostolical traditions) and consequently their own to be heretical, in denying that tradition, but I will only instance in two or three particulars, which no man can deny, seeing so many of their own Religion, have acknowledged, and confessed the same, as concerning the Popes supremacy and infallibility of the Church of Rome: all Protestants have been and are contradictors and gainsayers of the same, notwithstanding the same is confessed by the Centurists to have been acknowledged by Ter-

Cent. 3. c. 4.
Col. 84. ibid.
Col. 84 & 58

tullian

tullian, before the dayes of *Constantine*: as also by *Iren.* l. 3. c. 3.
St. Cyprian, and all those, which most deserve to *adv. her.*
 be called the *most famous of all ages*: even to the *Iren.* l. 4. c. 45
 daies of *Irenaeus*, who beleev'd and avouch'd the
 same.

So concerning the sacrifice of the Masse, the *Cent.* 1. c. 4.
 most famous of all ages, *St. Cyprian* (so confessed *col.* 83. *Terr.*
 by the Centurists) *Tertullian*, *Nazianzen*, *St. Am-* *de cultu sem.*
brose, who in expresse tearms calls it saying of *Nazian. in-*
 Masse) up even to the very time of *St. Ignatius*, *vell.* 1 *Jul.*
Scholler and contemporary with the Apostles: *cent.* 4. c. 4. ca.
 who in expresse tearms called it, a *sacrifice*, offer- 295.
 ing, or *immolation*, in these very words, *Without* *Ambros.* l. 5.
a Bishop it is not lawfull to offer, or immolate the sa- *ep.* 33.
crifice. *Ignat. ep. ad*
Smjr.

So concerning prayer for the dead, invocation of
 Saints (as antient as Christianity it self) always used
 and practised in the Church, and so acknowledged
 by the Centurists, and by *Calvin* himself to have *Cent.* 6. c. 6.
 been above a thousand years, no beginning of any *Col.* 33.
 of these particulars (and many more as antient as *Calv.* l. 4.
 these) shewed by either of them, undeniably anti- *Ca.* 18. §. 1.
 ent: and yet denied by novelty: whose *gain saying*
 and *denials*, were in their beginning *noted for singu-*
 larity: and afterwards for their *wilful persisting in*
such contradiction, arraigned, and condemned of
 heresie, by a whole *Senate* of Christendome: and
 yet all this will contain them no more within the
 unity of the Catholique Church, then if they had
 been so many *Sampsons*, and the tradition of that
 Church, and decrees of Synods, no more then so
 many *new ropes*, and *green withes*, and lay not faster
 hold on their obedience to that Church, then a spi-
 O ders

ders web can hold so many lions. Thus neither their own nor Catholique rules for Apostolical tradition can work upon them.

CHAP. VIII.

It is impossible to convince hereticks but by tradition, and that tradition is the onely way of convincing them.

*Fild l. 4.
Euseb. l. 1.
hist.
Epiph. her.
61.*

*Beza cont.
Trinitar.
Whit. con.
Cartwright.
Barlow conf.
of Hamp. C.
pag. 13. 63.*

TO convince hereticks is necessary to the salvation of the Church: this *Tertullian* and *Vincent Lyrinensis* shews, cannot be done but by tradition; this Dr. *Field* acknowledgeth. By this *Eusebius* acknowledgeth *Tertullian*, to have repressed the *Marcionites*; *Irenæus*, the *Valentinians*: *St. Cyprian*, the *Novatians*: *Epiphanius*, the *Apostolicks*: *St. Hierom* the *Helvidians*: *St. Austin* the *Donatists*: *Athanasius*, the *Arians*: and why not *Catholiques*, the *Protestants*?

To this our adversaries themselves do run to supply their wants: as *Beza*, against the *Trinitarians*: *Whitgift*, against *Cartwright*: by this, the *Protestant Bishops*, proved confirmation, absoluti-
on, signe of the *Crosse*; without this *Beza* acknowledgeth the blaspheming *Arians*, *Nestorians*, *Eutichean* heresies, could never be sufficiently convinced, viz. Without the terms of *Essence*, *Person*, *Nature*, *Property*, which were all borrowed
from

from tradition. Now you that will have nothing but *Scripture* to be allowed of, *Scripture* to be all-sufficient, nothing to be sufficient without *Scripture*, how will you have it to be all-sufficient?

CHAP. IX.

That common Objection against the tradition of the Church answered; viz.

ALL *Scripture* is inspired of God, and is profitable to teach, to argue, to correct, &c. That the Man *Object* of God may be perfect, &c.

If nothing else were profitable besides the *Scripture* *Answer*, to make the man of God perfectly instructed to every good work, then it would follow, not only that *all*, but that *every* part of *Scripture*, *every* Epistle, *every* Chapter, *every* verse (which is *some* *Scripture*) would do the work. For every *piece* of *Scripture* is *Scripture*, and may be included within the word *all*, and be *sufficient* without the rest, as well as the whole written *Scripture* (which is but part of the word of God) may be sufficient without that which is unwritten.

All *Scripture* is *profitable*, but all is not *sufficient*: and besides, if all were taken *inclusively*, for *only* that which was *then* written, then all would ex-

An End to Controversie.

clude a great part of the Scripture which is written. For when *St. Paul* writ that Epistle to the *Corinthians*, *St. John* had not *then* writ his Gospel, the *Apocalips*, and other books of Scripture were not *then* written: and if all be taken (as some Protestants do take it and translate it) for the *whole*, then the *whole* was spoken of, before the *whole* was extant. But,

Mat. 19. 9.
Col. 2. 22.
1 Pet. 1. 18.

If you will see the Legerdemain, behold Protestants generally complaining against us, *viz.* That we by maintaining this tradition do thereby that which Christ reprehended, to wit, prefer the traditions of men (which *Paul* condemned) which *Peter* exempted all Christians from, before the written Word of God: It was fairly offered, and it was calculated for the meridian of those who were willing to be deceived; for as for such as are resolved to keep their own heart within their bosoms they may easily understand that Christ there only reprehended the fond and frivolous pharisaical tradition, or depravation of the law, called *Deuterofes*.

St. Peter only spake of the superstitious errors of the *Gentiles*, from which we were redeemed by the blood of Christ. And,

St. Paul only forewarned us of the vain *Sophisme* of the Philosophers, not of the *traditions* of the Apostles, which traditions (as hath been formerly shewed you) you your selves approve of, and do seek unto, when you are in more want of argument against one another, then of finding fault with us.

Field &c.

Behold them enditing us of two heynous crimes.

1. That we charge (hereby) the Scriptures of imperfection. 2. That hereby, we rely upon *humane* interpretations and *uncertain* traditions: but this is that we do, and that is all, viz.

We grant (with *Irenaus*, and *Vincentius*) the Canon of holy Scripture to be *perfect*, a *perfect* light to our feet, a *lanthorn* to our pathes, a *perfect* rule of faith, provided (as they provide) that the line of *prophetical* and *Apostolical* interpretation, be leveled, according to the *square* of *Ecclesiastical* and *Cathelique* sence, (being it is the nature of all Laws, whether civil or divine, to have their constituted Judges: as it is written in the Divine Law *Deut. 17.* it self, viz. *If any thing be hard or doubtful thou shalt go to the Priests of the Levites stock, and shalt follow their sentence*) we cleave unto no *humane* or *uncertain* tradition, but anchor our faith on that which is *divine*, *certain*, and *infallible*: on such authentical and warrantable rules, as *Field* himself approveth to be such (as I have also shewed already) as descending either from *Christ*, or from the *Church*, his holy, and undoubted spouse.

We make not (hereby) the authority of the wife, to be before the husband *Christ*, or the written Word of God, to be inferiour to the authority of the *Church*, and to have its canonical credit thence. Did the blessed Mother of God make him to be God, because she bare him in her wombe, brought him into the World, gave him suck, and brought him up? *As Sparks allegeth pa. 82.*

Behold them Martialling six Fathers in a rank (*viz. St. Austin, St. Chrysostom, St. Cyril, St. Ambrose, St. Athanasius, Vincentius*, with divers others) *Bil. in p. rt 4 pa. 581. Reynolds, Cont. 1 p. 219.*

Field. 4. others) all maintaining the sufficiency of the Scripture alone, in all necessary points of faith; behold I will bring you *St. Austin*, telling you that they abuse *St. Austin*, *St. Chrysostom*, shewing you how they mistake *St. Chrysostom*, *St. Cyril*, declaring how they wrong *St. Cyril*, *St. Ambrose*, making it appear that they injure his true meaning, *St. Athanasius*, testifying how far from candor and ingenuity they are, in their unjust dealings; *Vincentius*, *Origen*, and *St. Hierom* to do the like, if it be more fitting for them, to interpret their own, then they their meaning. For,

Aug. li. 10. de Gent. ad lit. ca. 23. Bils. 4. p. p. 582. 589. Both *St. Austin*, and *Origen*, say; First *St. Austin*, *The custom of the Church in baptizing Infants*, is not at all to be beleaved, unless it were an Apostolical tradition: How is the Scripture then sufficient? or is not that a matter of faith? what can they say to this? all that they can say is, that which they do say, which is as good as if they had said nothing, viz. Surely this place was secretly corrupted; but was *Dionisius* also corrupted, who spake the same? Was *Origen* also corrupted who saith the same of that particular, and others also? to wit, *The Church received a tradition from the Apostles to Minister Baptism also to Infants*. Was this other place of *St. Austin* also corrupted, viz. *Though the Apostle commands nothing hereof; yet the custom which was opposed herein, against St. Cyprian, is to be beleaved to proceed from their tradition: even as many things be, which the whole Church holdeth, and are therefore well beleaved to be commanded of the Apostles, although they be not written*. Was this other place of *Origen* corrupted also, viz. *He is an Heretick, who*

Aug. li. 10. de Gent. ad lit. ca. 23. Bils. 4. p. p. 582. 589. Orig. in Ien. hom. 8. and ca. 6. Ep. ad Rom. 1. Bilson ubi Supra. Field in his appen. 2. p. S. 8. Dion. l. Ec. Hier. c. ult. Orig. loco citato.

Aug. de Bap. c. n. Donat. li. 5. c. 23. Origen in c. 3. ad tit. 1. Pami. philo in Apol. pro. Orig.

who professeth himself to beleeve in Christ, yet belee-
 eth otherwise of the truth of Christian Faith, then the
 definition of Ecclesiastical tradition containeth. How
 is the Scripture then sufficient of its self, by the
 Testimony of these Fathers? Now let but those
 Fathers explain their own meaning of those very
 words, and you will see, how that these Protest-
 ants, are but hunters after the prey of words and
 Syllables, and not after the true sence and mean-
 ing of those Fathers; for then they might have
 heard St. Cyril, and St. Chrysostom, &c. plainly
 telling them how they meant the Scriptures to be
 sufficient, viz. in these words, *The Scriptures are*
taught to contain all things necessary to salvation,
(how?) as the universal ground, seed, or root, from
which, whatsoever we beleeve, may either mediately
or immediately be gathered: but by whom? there's
the question; for there is no question but the
Scriptures are, if our private understandings were,
sufficient.

Cyrl. li. 12.
 ca. ultimo
 Chrys. Hom.
 3. in 2 Thes.

I shall only aske those, who would be satis-
 fyed, whether they beleeve the Apostolical tradi-
 tions or not? If they say not, they rebel against
 the Scriptures, who commandeth them to keep
 fast that which was *tradited* unto them, by the
 Apostle, by word, as well as by writ: but I know
 their answer will be, that they would beleeve
 them, if they knew them to be Apostolical; so
 they may say of the Scriptures, for how do we
 beleeve the Scripture to be the Word of God, but
 by the *Tradition*, of the Church? the same Tradition
 whose Authority serves for the one, may serve
 for both; but they will say, there are many Tra-
 ditions

ditions which are questionable; and I may say, there are many bookes in Scripture, which are questioned: but by whom? By the same men that question the tradition: by the same men that will question any thing: if there be not a power to tell me, what is questionable, and who shall question, and what is out of question, they may question what they please, and solve it he that can: but the reason why they suffer the Scripture to be questioned, and question some of it themselves, and cry up the rest, and what they please of it, to the highest estimation, and make their own questioning of the tradition, the tradition questionable: is, because they can make the Scripture speak their own pleasures, and so they cannot make the tradition of the Church: and why the Churches testimony for these things, her practise and asseveration from age to age, from time to time, from man to man, may not be as sufficient for our beleefe, as the same tradition is to make us beleefe the Creed to be the Apostles, or the Scripture to be the Word of God, I see no reason: who saw the twelve Apostles, each Apostle bringing in his severall article of the Creed? Who ever heard a pen scratch upon the paper, or parchment of any of the Pen-men of any of the books of Scripture? Who ever saw an original Copy? or if he did, how will he know it to be an original but by tradition?

CHAP. X.

The tradition of the Church taught to be observed by S^t Paul, and by all the Ecclesiastical histories.

S^t Paul doth plainly tell such men, and brings such *Rovers* in Divinity back, to their first principles, viz. *Whereas you ought to be Masters of your time*, saith he, *you need to be taught (again) your selves, what be the elements of the begining of the Words of God, being such, as have need of milke* (where by *Elements* and *milk* the form of *Doctrine* and *depositum* (which were plain and easie) are to be understood) and not *strong meat* (meaning the *Scripture* which was hard to be understood, as in the *Scripture* it selfe it is acknowledged) for every one that is partaker of milke, (saith the Apostle) *Is unskillfull in the word of justice, for he is a child: but strong meat, is fit for the perfect: and them that by custome, have their senses exercised, to the discerning of good and evil.* Heb. 5. 12. Heb. 5. 13. Heb. 5. 14.

Wherefore saith the same Apostle, in another place, *inter-mitting the Word of the begining of Christ, let us proceed to perfection: not again* (where note that it was don already before this *Epistle* was writ) *laying the foundation of penance from good works, and of faith towards God* (which foundation must be wanting if tradition be not allowed of) *and the doctrine of baptisme* (without which we must crosse

the cudgels to the Anabaptists for all our haste) and imposition of hands, and of the Resurrection from the dead, and of eternal Judgments, all which be promised to do, if God permitted: and did as appears in his Epistle to Tim. viz. *Hold fast the forms of sound words which thou hast heard of me* (not which I have written to thee) *and the good things which were committed to thee, keep by the holy Ghost, which dwelleth in us*: and these things were not only instructions for himself, or for that age, but to continue to all posterity: *Thou therefore my Son* (saith he) *be strong in the grace that is in Christ Jesus*, and the things which thou hast heard of me, amongst many witnesses, the same commit to faithful men, that they may be able to teach others also. And to second this, you shall read in Ecclesiastical Histories That,

Irenæus li. 3.

c. 4.

Vin. Lyr. li.

con. profan.

Hæret.

St. Austin l.

de vera Religion.

In his direc-

tions of all

strangers

to the Cath-

olike Church,

which in

part is the

discourse of

Christ him-

self, Mat 5.

18. 20.

Rom. 6. 8.

From the time of Christs Ascension, until the thirteenth year of Neros Raign (who first of all the Romane Emperours began open persecution against the Christians, during which time of toleration, which was for the space of thirty six years) Christs Apostles and Disciples had preached, and planted one uniform Gospel, throughout the world: as are recorded by their Acts, and Iusts; and as St. Paul in his Epistle to the Romans beareth witness, when he exhorts them to the obedience of that faith that was in all Nations (and that before he had writ it in his Epistle; or else he could not have said it in his Epistle) calling it *their faith* which was renowned through the whole world; which thing being performed, so miraculously, by the power and vertue of their master, and by the

the Bishops, Pastors, and Governors (being ordained in every Country for the better guiding and directing the same, by themselves and their successors to the worlds end) then it was that these sage and holy Apostles (for preventing of all new Doctrine, and erroneous opinion which might afterwards arise, as by revelation from Jesus Christ they understood there should) determined upon a form of Doctrine, that should be observed in common, as a Rule of Faith, which was called the *Depositum*, or *Tradition* of the Church, which was delivered to them all in general, and committed to their present trust, and afterward, to pass from hand to hand, from age to age, from Bishop to Bishop, as *St. Paul* willed *Timothy*; and this was don before they were dispersed into divers Nations; or before any of the books of the new Testament were written, and long (indeed) before a great many of them were received into the Canon of the Church, by which, not only every inferior Doctrines was tryed; but the very *writings*; or *Scriptures*, or preachings, or interpretations, and prophecying of the very Apostles and Evangelists *themselves*. Of the last three witness *St. Paul*, who went up to *Jerusalem*, to have his Gospel confirmed (before he preached it) by *St. Peter*, and the rest that were there, according to *that Depositum or tradition*; for the first witness the Church, her receiving all those Scriptures (afterwards) of the pen-men of the holy Ghost, into her Canon.

CHAP. XI.

That these traditions were taught by the Apostles in every Country by them converted.

THis forme, by word of *mouth*, and not by *Scripture*, every Apostle commanded to be observed, by every Country, by them converted: for keeping of this forme the Apostle praised the *Romans*, and afterwards earnestly warned them that they should not by any plausible means, be drawn from the same.

Rom. 6. 17.

1 Tim. 6. 20.

This he commended to *Timothy*, calling it his *Depositum*.

Gal. 1. 6.

For not holding this fast, and sure, he blameth the *Galatians*. Further also, denouncing unto himself, or an *Angel* that should write, teach, or expound contrary to what they had so received, *Anathema*.

1 Cor. 8. 6.

Gal. 5.

2 Thes. 1.

1 Tim. 6.

In observation to this rule, *St. Paul* went up to *Jerusalem*, as is before expressed: for the fast keeping of this rule, the Apostles kept Councells, and their successors by their example; for the fast standing in these documents, and tradition, then received, the Apostles and penmen of the *Scriptures*, earnestly exhorted, and vehemently called upon the people so to do: and to hold firmly the faith and doctrine already *tradicted* or *delivered*, as a *depositum*, or *treasure* committed to safe custody, till the last day. And above all other things, to beware

beware, of *new* fangled teachers: whom they called *hereticks*: who should *break* from the unity of the *universal* body, already made: and knit together, who should devise new glosses, expositions, and interpretation of *Scripture*, and bring in *new* senses, Doctrines, opinions, and divisions, to the rending of the seamlesse coat of Christ, his Church: and to the perdition of infinite of souls.

2 Tim. 1.
Mat. 7.
2 Tim. 2. 3.
Tit. 3.
2 Thes. 2.
2 Joh. 17.
Apo. 2.

How unreasonable then are the demands of those who require a warrant from the Scripture, upon every occasion of the Church? When the Scripture it selfe, is but a tradition. And tradition not only before the Scriptures were, but the Scriptures themselves (comeing afterward) not only commends, but commands observation to be given to that tradition.

CHAP. XII.

That the word Catholique was invented by the Apostles, and put into the Creed in mentainance of this tradition.

FOr the better discerning of which kind of most pernicious people, as *S^t Austin* and other holy fathers observe, and for a more perfect distinction between them and true Christians, the Apostles invented the name Catholique, and set it down in their common Creed, in that clause or article, viz.

Aug. is de vera Religione. c. 6. 7.

An end to Controversie.

I beleeve the holy Catholique Church; by which word Catholique, which signifieth universal, they gave all prosterity to understand, that whatsoever doctrines, or opinions, should be afterwards raised, amongst Christians, (dissenting from the general consent, doctrine and tradition of the whole Church) was to be reputed as erroneous, and heretical, and to be utterly rejected; and that the only anchor, stay, and security, for a Christian minde in matters of faith, was to be a catholique. That is (as all the antient fathers doe enterpret the same) one who laying aside all particular opinions, and imaginations both of himself and others, doth subject his opinion, and judgement, to the determination of Christs Universal, visible, and known Church upon earth. Embracing, whatsoever that beleeveth; and abandoning, whatsoever she rejects: And this is that plain, direct, sure, and infallible way, mentioned by Isay, which in following, none can misse, though never so simple: which if they forsake, none can hit, though never so wise.

*St. Hierome
cont. lucif.
vin. tyr. l. con.
heres.
Aug. cont. ep.
man.*

Isay 35.

CHAP. XIII.

The tradition of the Church no waies prejudicial, but advantageous to the Scriptures.

Object.

BUt it may be objected, Doth not crying the tradition of the Church up to such a hight, prejudice

dice the Authority of the sacred Scripture?

Nothing at all: a guide that knowes the way *Sol.*
is no way prejudicial either to the *light unto his feet*,
or to the *lanthorn unto his pathes*. I grant the Word
of God, to be the *entire rule and square* of faith:
but you must grant me, that spiritual *Masons*, and
Carpenters, are no wayes prejudicial to those rules,
and squares, whereby Gods Church may be the bet-
ter edified: I grant, the holy Scriptures, to be
the *fountains* of life, the *mana* from heaven, the
Sea of wisdom, the *Armory* of the holy Ghost,
the *promptuary* of God: yet you must grant me,
that a steward of his household, for the dispensing
of those goods, to be no wayes prejudicial to that
house. The Scriptures are the *Will and Testament*
of Jesus Christ; yet, he left *Executors* and *Over-*
seers of his will, in the disposement of his legacy,
and thats no prejudice to the will: let Scripture be
the light of the World, but let it not be hid under
the bushel of any private brain, and let there not be
such a thought amongst Christians, as that the light
of Gods Word, should be disadvantaged by the
Candelstick of his Church.

No heart shall give more reverence, and estimation,
to those holy writings then mine shall do: yet,
we should think too highly of the humanity of our
Saviour, if we should take it to be his Godhead: I
will grant Scripture to be *suprema Lex*, but I do not
like that my faith should stand at the courtesie of e-
very Reader.

Who says the Scriptures are *uncertain*, or *falli-*
ble, as they are the dictates of the holy Ghost? Yet
who sayes they are *not* fallible, and uncertain, as
they

An End to Controversie.

they are *Translations, Transcripts, or impressions* : but you will say, we have no other books of Scripture but such as are either translations, transcripts, or impressions; and therefore I make the Word of God of none effect. I do not neither, but as they are, I hold them to be most certain and infallible rules to our salvation, provided, that you take the meaning of them, as the Church (which the Scriptures say is infallible) shall propose unto you, who are *only they* (as *Irenaeus* saith) *On whom the gifts of the Lord are placed, who have the succession of the Church with them, from the Apostles, who only had the everlasting promise of infallibility made unto them* (which promise was never made to letters, impressions, writings, printings, or the like : But unto mouths, tongues, and lips) and *these are they* (said the same holy father) *that can expound the Scriptures unto you without danger* : Wherefore you never read in Scripture of the *Scripture* of God, or the *writings* of God, or the *books* of God; for books, writings, or Scriptures, may be falsly printed, translated, or transcribed : but the same Scripture, is called in Scripture, the *Word* of God : and the *Oracle* of God : and the antients never called the Scripture, *Scriptura*, but *Loquela Dei* : as shewing us, that the truth therein contained, must be received as infallible, as the Prophet *Isay* said it should be received, *viz.* in the Church her mouth, in the mouth of her seed, and in the mouths of her seeds seed for evermore. Heavenly knowledge, is said (by the Prophet) to be preserved in the Priests lips, and the holy Ghost was said to sit upon the Church her men, in the similitude of fiery tongues not in dead letters,

Words

Iren. li. 4.

Isay. 62. 5.

Isay. 62. 5.

Words or Characters. **W**he refore for the Words sake it self do not say that the Scriptures of themselves infalibly can direct us.

CHAP. XIII.

The Reason why there are so many divisions amongst Protestants.

THe Spirit of God in the similitude of fiery tongues having descended upon his Church by resting upon her representatives (the Apostles) illuminated the same men, not only infallibly to determine, and conclude in Council, things necessary, for the present establishment and future propagation thereof, but also to write, and set down in Characters, the true History of our blessed Saviour, the Acts of his Apostles, to send several Epistles to the several Churches, as they saw occasions, to register certain visions, and revelations, which appeared unto some of them: these writings in time were presented unto the Church, and by her (for the avoyding of all others which might be but pretended to be such) acknowledged to be sacred, by receiving them into her Canon, that is, by giving them her testimony, that they were such (not that the Church thereby made them to be the Word of God, but that she by her authority, warranted them to be so: as the mark of Goldsmiths Hall, makes not the plate silver, but vendible: and the royal stamp the coyn, not Gold, but currant:) whereupon these writings (as so distinguished from
Q all

An End to Controversie.

all others were ever afterward called *Canonical, holy Scripture*, or the *Word of God*.

These holy Scriptures certain generations of man kind get into their hands, and by them frame unto themselves certain *idea-platonica's* of several Religions, making them the Judge, of controversie, and themselves the Judges of the Scripture, and that they might be independent to all further authority, and appeals, whatsoever (and so make themselves heirs of all things) they have cryed up these Scriptures to be the Judge of all Controversies, and debates (concerning Religion) whatsoever, and to be its own interpreter, that is to be interpreted as they think fit, to which end they have cast down the Ecclesiastical Courts of Judicature, provided in such like cases by God himself, they have despised the records which preserve knowledge (the Priests' lipps) they stop the mouths of them at whose mouth they were to seek the Law, and they have contemned all general Councils, in such like cases, established and begun by the Apostles; what should I say, but as the Lord of Hosts himself did say concerning such revolvers, *Ye have departed out of the way, ye have caused many to stumble at the Law, ye have corrupted the Covenant of Levi, saith the Lord of Hosts:* and what should they hear but a sentence which they have heard, and a judgment which they have suffered from the most righteous Judge, viz. *Therefore have I also made you contemptible and base before all the people, according as ye have not kept my wayes:* and this is not only the reason of so many divisions in Religion amongst Protestants, but is and will be the downfal of all Protestant Religion.

Dent. 17.

Mal. 2. 7.

Mal. 2. 8.

CHAP. XV.

*How many ways the Scriptures are to be understood,
and the right way of understanding them.*

TWo wayes the Scriptures are to be understood, the one *ordinary*, the other *extraordinary*; ordinary by Tradition (as to matters that are plain and necessary) extraordinary by the Church, where the Holy Ghost perpetually raigns according unto Christ his promise made in her behalf: by the first, the commom people may understand; by the second, the Church, her men, they must direct.

No other stock but the *Levites* must suffice for this; no other lips but the Priests must preserve this knowledg; no other way to decide any controversies between Christians, but to go up to a Councel of selected men, that are chosen for such a purpose, and so to have the strife debated and determined. For,

Deut. 17.

Mal. 2. 7.

Acts 15.

Shall the Doctrine which was delivered unto many, and in many places, as was Tradition, be thought less certain then the Doctrine that was delivered unto few, and in few places, as was the Scripture? Shall the Doctrine that was delivered unto all, that could either hear or read, be more uncertain then the Doctrine that was delivered to only such as could read? Shall Historical, Prophetical, Philosophical, or Epistolar *Doctrine*, delivered unto *particular men*, or particular Countreyes

An End to Controversie.

(generally considered, not much belonging to the practise of the multitude) be less look'd upon then a Doctrine that takes the true measure of every mind and governs their whole lives? shall a Doctrine which receives the verity of its original from the authority and fidelity of some one man (as from the person who writ it to the person or Countrey, to whom it was sent by the messenger that brought it) be thought less certain then a Doctrine which relies upon the universal knowledge and Tradition of the Catholique Church, preached over the whole world, and in all ages? shall we conclude such a Doctrine to be Apostolical, because it agrees with such a book, or that such a book is an Apostles, because it is agreeable to the Doctrine that is universally taught and preached in the Catholique Church? can the certainty of any book be greater then the Authority which made it certain?

C H A P. XVI.

That it is unreasonable to make Books of Scripture Judges of Controversies.

TO make a book of Scripture a Judge of Controversie, one thing is likely, and another thing is necessary.

For the first. If the holy Apostles had intended that the holy writ should have been left as a decider of Controversies, then is it very likely that the originals of those books (which the holy writers

ers

ers composed with their own hands) should have been preserved like the original of *Deuteronomium*, which Almighty God, in person, commanded to be safe kept, and preserved in the Ark, as an *evidence* or *witness*, between him and his people; or else that infallible Copies, should have been delivered, to have descended to the Church, and all posterity, from age to age, to the end of the world, as a perpetual *Judg* and *witness* of the divine Truth; like to enrolled Decrees in publique offices, or like the Laws of Commonwealths, conserved in their records, to all posterity, from all corruptions by the hands of any counterfeits. Now,

That a Scripture, that hath stood at the mercy of all the *Copyists* in the world, at the hazard of all *Translators* that had a mind to it (whose original they never saw, nor do know where to find, which Scripture it self (as it is beleev'd to be the Word of God) can be no otherwise then a Tradition of the Church) should of it self be a *Judg*, against that Church, that *tradited* those Scriptures into our hands, as holy writ; is to me, the greatest opposition unto reason, that yet, I ever met with.

For the second, (*viz.* that which is necessary) If you will have the Scripture to be *Judg* of controversy, it is necessary that every word, and every letter, and tittle of that Scripture, be of absolute and uncontrollable *certainty*: For if any one word or sentence, may be quarreled, all the rest will incur the same hazard; which is impossible that it should be otherwise, by reason of the mul-

itude of Nations, and Languages, subject to a thousand accidents, and variations (besides the carelesness, and insufficiency which may be in the Copyers and Translators;) but the Churches security, ariseth out of this, *viz.* That she hath another more forcible ground for her faith, to wit, *Tradition*, which no profession that relyeth upon Scripture, only, can have; because they must be assured of the *Text*, before they can judge of the Doctrine that shall be derived thence. And,

That the Texts of Scripture have been corrupted, witness our own English Translators of one of our own English Bibles, published *cum privilegio Regia Majestatis*, and Imprinted at London by the Deputy of Chrystopher Barker, Printer to the Queens most excellent Majesty: Who in his Preface before his Translation, and before the Table of proper names, acknowledgeth, that *all things, altogether*, through the wickedness of time, and blindness of former ages, hath been *abused*, and *corrupted*, in holy Scripture; wherefore, he saith, he dealt but rarely with the *Greek Names*, because their Interpretation was *uncertain*, and words also, were *corrupted*, from their original: and he incerts a whole Alphabet of *Hebrew Names*, which he saith, were *corrupted*, by the *Grecians*, which for our Edification, and right understanding of Scriptures (to use his own words) *He hath set to rights.* Whence

I thus argue, That the Scriptures were generally *corrupted*, he acknowledgeth: that the holy Ghost infallibly assisted him in the rectification of those corruptions, no man will acknowledge.

Where

Where is then the certainty ?

Again, before his Alpheatical Concordance of the said Bible, he acknowledgeth, that in divers Translations, divers words, and strange names, were diversly written, and that he hath found *a great many corruptions* through the want of true Orthography ; but he will amend all (he saith) in so much that if you would understand (saith he) what is to be learned in the holy Scriptures, touching God, or his Power, his Wisdom, or his Love, his Mercy or his Truth, his Justice, his Promises, his Plagues or his Judgments ; or else concerning Christ, or the holy Ghost, Angel, or Man, Nature or Law ; Sin or Grace ; Faith or unbelief ; Predestination or Reprobation ; Justification, Regeneration, Church or Sacraments : or if you would understand what is necessary to be learned in the same Scripture touching the Authority, Office or duty of Kings, or Princes, Judges, Magistrates, Bishops and Pastors, Elders or Ministers, Fathers or Mothers ; Masters or Mistresses ; Subjects or Parishoners ; Husband or Wife ; children or Servants : or if they would know how to behave themselves towards God, or one another, or what they are to speak, or not to speak ; to do, or leave undone, by the Rule of Gods Word, *You shall not fail* (saith he) *to be directed in my Alphabet.*

Where note, that though the Scriptures were *corrupted* generally (as he tells us) and those *corruptions*, from their original, which original he never saw ; yet, he tells us that *he hath mended all* ; according to what ? his own hearing ; learning in what ? In his inspection into such Copies, as he
hath

An End to Controversie.

hath a mind to look into, or could find, which Copyes are impossible for him to know whether they be true or false: yet before his Alphabet, he tells us he *will not leave us word of true knowledge and understanding of the Scripture.* Now what is the making such Scriptures, of themselves, without the Church, Judges of Controversies; but to make such *Alphabets*, and *Alphabet-makers*, Judges of the Scriptures, the Faiths, understandings, and actions of all mankind: besides, he confesseth in the conclusion of his Preface, that sometimes he hath set down but *partly* the sence, and that which *might* be gathered (by him) properly out of the Text, and not the *very words* themselves; and that elsewhere, he repeated one thing, *in divers places*, but yet to *divers ends*, and this he hopes, will not offend, because he did it for the unlearned sake.

Now, whether the holy Catholique Church, or Robert Herrey, be to be rely'd upon, in matters of such concernment, There's the business.

3. Witness Dr. Reynolds, how frequently the

Reyn. in the Scriptures were corrupted.

discourse at Witness Mr Burges, how many *omissions*, how many *additions* they had, sometimes *obscuring*, *pag. 455.* sometimes *perverting* the sence.

Bur. es Apol. Sect. 6.

Witness Mr. Carlile, how they *distorted* the Scriptures in many places from their *proper sence*, shewing the Translators to be *lovers of darkness*, *booke of Christ* more then *lovers of light*; and *falsehood*, more then *truth*: *descens. into Hell, p. 116.* *corrupting* and *depraving* the sence, *obscuring* the text, *deceiving* the ignorant, and *supplanting* the simple.

344.

Wit-

Witness Mr. Broughton, how full of errors the Broughton in English translations were, perverting the Texts of ^{h. epi. & the} the Old Testament in eight hundred forty eight ^{Council tab.} places, causing millions of millions to reject the new, and to run into eternal flames. Wherefore,

Except you come to St. Augustines rule, for understanding the Scriptures, you will never understand them (or know whether or no you do (when you do) understand the Scriptures) viz.

That which we obey, and beleeve, testifying such a book to be the Gospel of Christ: the same, must we be- ^{St. Aug. lib. cont. ep. 1. nd. c. 5. & denti. cred. c. 14.} lieve, witnessing this, to be the sence of that Gospel. For,

Can there be a more mad-like thing, then to repair unto the Catholique Church, for the approbation; and run unto her rebels, for the sence thereof? to think no lesse then her general acknowledgment, to be satisfactory for the one, and every particular judgement, to be sufficient for the other: or to think that every, or any sectary, shall have the spirit of interpretation, when the Catholique Church shall go without it.

Ingenious Protestants are ashamed of such fond dotages, and least you should think to attain to the true and assured understanding of the Scripture, ^{Field in his} otherwise then what the foresaid St. Austin hath ^{book of the} prescribed, behold Dr. Field plainly confessing ^{Church.} that neither conference of places, nor the consideration of things precedent or subsequent, or looking into the original, are of any force, unlesse we finde the things which we conceive to be understood, and meant in the places interpreted, to be consequent to the rule of faith, which rule of faith he tells us must be tryed, either by the general practise of the Church, or the renowned of

An End to Controversie.

all ages; Where let us note by the way, whether any Doctrine of the Church of *England*, as contradistinguished to the *Roman*, or any other Protestant Doctrine whatsoever, so contradistinguished, was ever tryed, either by the *general practise of the Church, or the renowned of all ages*. Wherefore,

Though I may seem to invalidate the Scriptures, by these kind of arguments of any uncertainty therein to be rely'd upon, yet, in a judicious eye, I am sure I do the rain or dew from heaven (the holy Scriptures) no injustice in shewing how (immediately it falling upon the vine) it fals but water, but falling upon the ground (to which I do compare the Church) it runs up wine into the tree. All these *corruptions, falsifications, and forgeries* of Texts of Scripture (which cannot be otherwise as is acknowledged) is but like the rain turned into hail or snow, according to the distemperature of the elements through which they passe, which falling upon the tree, or whatsoever fruite of the earth it falls upon, it falls hail or snow, but passing through the ground, dissolved by the heat of the Sun, it runs true water of life into the tree: so these celestial showers from heaven (the holy Scriptures) passing through so many bad mediums of Translators, Copyistes, and *particular* Expositors, may retain shapes and colours contrarily, seeming to their own natures, according to the misdispositions of those mediums, through which they are conveyed unto us, yet, falling upon the Church, which is *the ground of truth*, [through the heat of that fire of the holy Ghost, which sits upon her men, they are dissolved into the compliances of their own nature, to

run true living water up the tree of life. Next,

It is disconsonant to reason, that the Scripture should be Judge of Controversies, in regard that it is impossible, that by translations we should know the meaning of the Author by the words of the Translator; for if the Translator, should translate the Scripture word for word, he would afford us neither *truth* nor *sence*, every language so claiming the proprieties of their own idioms, that it were no lesse then utterly impossible. For,

It is the law of a good translator, not to yeeld word for word, with the original, but to expresse the sence thereof in the best manner he is able, according to the ideoms of that language into which it is translated: which cannot be so exactly performed, but difference of sence may be gathered out of the differences of the languages, the sence and meaning of a whole sentence sometimes depending not only upon the propriety of a word, but sometimes also upon the emphasis and manner of speaking.

Words are but the index of the minde, ordained to that end, by the will of man; these words are various, according to their severall uses, and customs, and varieties of times, and qualities of persons; and writers gives to words, their births, and old ages: infomuch that at one time a word may signify one thing; and at another time a quite contrary meaning: and in such an antient writing, as the Scripture is, how many ambiguities may grow, from all these principles: or rather, what certainty can be had out of a multiplicity of such uncertainties:

*As the word
Presbiter
signif. &c.*

These reasons do necessarily, first, Cut off all preachers expounders, or arguers out of the holy Scriptures, as preaching, arguing or expounding certainties without the Church, excepting those who are skilful in Hebrew, Syriac, or the Grecian languages.

2. If they be so skilful having not the original, they must be sure of those books, being rightly copied out, which is impossible, without the original to compare them with.

3. If they had the original, how shall they know it to be the original but by *tradition*?

When the Author of Reason (himself) gave a Law, the tables wherein that Law was written, was but Law, and tables: but neither of them Judges.

CHAP. XVII.

No Scripture at all in justification of the highest points in Divinity, ergo no Judges of Controversie.

A S Scripture was not intended for any such purpose, so the nature of it (though most excellent) is not decisive: as gold, though the most excellent of all mettals, yet we cannot make out of it, instruments that will cut: besides,

There is no such thing as Scripture to decide (if it were decisive) the highest controversies in Divinity. As for example:

What Scripture is there to confute the *Arians*,
or

or decide that Controversie, *viz.* Whether a spiritual and indivisible essence (such as God is) may have a natural son? or if there were, how would you decide the matter so clear, as to allay the fury of any heat, without an authority so acknowledged by both parties, as that necessarily it must be yeelded unto by either, when she shall declare her self for one, and say, *this* is the meaning of that place of Scripture, and not *that*?

What Scripture shall satisfy the *Trinitarians* and *Sabellians*, how the same indivisible thing could be three Persons?

What Scripture shall satisfy the *Nestorians*, and the *Eutheans*, how one person could subsist in two natures?

What Scripture have you for the procession of the holy Ghost from the Father and the Son? For the Father his being unbegotten? The Son, consubstantial with the Father?

What Scripture have you for the *Scripture it self*? Or that *this* book of Scripture should be canonical, and not *that*? With a thousand thousand the like Controversies, which the Scripture can decide no more; then the sun, though most enlightening, can shew me the way out of a wilderness (wherein I am once lost) by shining upon it: Especially, when the Scriptures are handled in a litigious way, as in controversy: they needs must; Whereas that Church, whom all Protestants despise so much, and scorn to hear (of her self alone) made no more of confounding hundreds of such heresies one after another (which afterwards were approved by all the World) then *Samson* did to

snap his green withs, or his new ropes in sunder : and the reason was, because that Church still wounded them with her *tradition* : which was grounded upon that which *all* agreed in, and what was common to *all* ages, Nations, and conditions: and that whereupon the Scriptures themselves were warranted. Whereas we see the knowledges which we (our selves) derive from Scripture (upon which all Protestants insist so much) is such as is different in every Nation, that allows not this tradition : which was alwaies *wedded* to necessity, and only *capable* of demonstration.

Is it not better then in order to our eternal salvation, to *embrace* a safety, that is so fixed upon *universals*, then a *hazard*, that is so vagabond in *particulars*?

It must needs be a most miserable refuge, argument of guilt, mistrust of equity in the cause, fear of weaknesse in the defence, to appeal to such a tribunal, as they know cannot give sentence against them : for, this is no other then the *fraud* of all hereticks, the *retreat* of the *Valentineans*, *Eunomians*, *Marcionites*, the voice of *Maximinus* the *Arian* Bishop, the common cry of most Protestants in the World : So Mr *Whitaker* agreeing with *Hunninus*, a Lutheran Doctor, holds, that the holy Ghost, as speaking in Scripture, or the voyce of God as uttered therein, is the publique and Sovereign Judge ; so * *Hunninus* agreeing with divers o-

Iren. l. cont. her.

Tertul. l. 8.

de prescrip.

Basil. l. de sp.

Sancto c. 27.

Aug. l. 1. cont.

Max.

Whit. cont. 1.

9. 5. c. 8.

Hun. i. Aft.

col. Ratif.

sess. 9.

* *Hunnus* *ibid.* as the several Protestant Princes of Germany after that their agents had returned from England, from the debate which they had with Henry the 8th. his Commissioners, and had declared unto them that Henry the 8th. had made himself head of the Church of England : they fearing it would

would be a president for their Emperor, his being head of the Church of Germany: declared that the Scriptures should be the head of their Church, and the Judge of all Controversie, never thinking who should be the interpreters of the Scripture.

ther Protestants say, That the Scripture it self, or the voice of God delivered by Ministers and Expounders of his Word, is a sufficient and competent Judge. What hereticks in the World did not ever make themselves these learned Ministers and Expounders of the Word? And so consequently, sufficient, and competent Judges? Wherefore suppose you beheld the Bible placed (in some oecumenical Council) in some high, eminent and honorable seat (as it alwaies useth to be) with this inscription over it, *They shall teach thee according to the Law, Deut. 17. 9.* And suppose you should hear some advocate for the Catholique cause, pleading against his Protestant adversary, (in the hearing of some great Council, before such a Judge so enthron'd) speaking thus to his opponent in the same words, where with *Gretserus* one of the Society, spake unto his opponent at the conference at *Ratisbone*, viz. *Here we Catholiques, and Protestants, both of us appeal to the high tribunal of Scripture: here we stand in sight of the sacred Bible, in the presence of the holy Ghost, let it give sentence: let it say, thou James Gretser art cast in thy cause, thou Hailbronner hast got the victory: and I will presently yeeld unto him, but if it cannot, how can it challenge unto its self the high prerogative and doom of judgement: what could you say unto him? Which argument he confirmed with an other, that was as invincible as the former, viz.*

Gret. cat. col. Ratis. sess. 9. fol. 110.

Gret. in Act. col. Ratis. sess. 10. fol. 120.

No guilty person dares appeal to that Iudge by whom he is sure to be evidently, and sufficiently condemned: but all hereticks and such guilty persons, that ever were, boldly evermore appealed to the sentence of holy Scripture, therefore the Scriptures of themselves cannot be the Fudge, that can sufficiently condemn.

CHAP. XVIII.

Catholiques do give as much honour and respect and more unto the holy Scriptures then Protestants.

NOW that you shall see that we Catholiques, do not debase, or detract from the Word of God one jot, in this that is said, I shall prove that all this is but in the defence of Scripture For,

Seeing your own Protestant Divines tell you, that it is not the Word of God it self, that can possibly assure you that you do well to beleve it to be the Word of God; if it cannot do this for its self, how can it salve any doubt that is but a deduction thence? Wherefore,
Hooker eccl. pol. l. 2. sec. 4. p. 102. 146. See Covell in his defence of Hooker.

As to imply a necessary convincement of the same spirits perpetual assistance of his Church in her delivering unto us the true sence and meaning of the Scriptures, as well as the letters or volumes thereof (as is confessed and implied by your own Divines) is to give credit, so to deny this unto the Church, were

to deny, credit to the Scriptures: and as we attribute no more insufficiency of judicature to the holy Scriptures, then what the most approved, and ingenious Protestant Divines do attribute, so, we arrogate no more unto the Church, then what the most approved Protestant Divines do grant, viz. That the Church is Judge of Controversies, viz. that she is infallibly assisted by the holy Ghost, as in her discerning unto us which books were sacred Scripture, and which not, as Fulk, Jewel, and Whitaker do testifie; and certainly the holy Ghost did never leave her; for you shall never find the Prophet Isaiah in a lye, who said, that that holy Spirit should never depart out of her mouth, nor out of the mouth of her seeds seed, for evermore. And,

The Author of the Treatise of the Scripture and Church, c. 16. fol. 75. Wist. cont. Chap. l. 2. c. 4. p. 298. 300. Chem. eaza. part 1. p. 69. In-

pect. de prin. Christ. dog. l. 1. c. 4. p. 18. Fulk in his Answer to a count. Cath. p. 5. Jewel in defens. of the Apol. p. 2. p. 242. Wist. cont. Chap. l. 1. c. 5. p. 69. May. 56. 21. May. 62. 5.

That you may not be mistaken in Catholique Tenents, concerning the Scripture (for I labour to be understood aright) know, that they beleieve that the Scriptures are a divine and infallible Rule of faith, that is to say, infallible and sufficient in respect of themselves; but not infallibly sufficient in respect of us; because not immediately instructing us therein (of it self) but by certain means, required on our behalf, which are fallible; as, skill in tongues, which may not be so skilful, as to be infallible; weighing of circumstances, which may not be so circumspect, as infallibly to assure me that this is the sence of the Text, and not that: the like may be said, of conferring of places, which

any man may confer, yet, no man assure me, so to be conferred; but that other conferences may be as probable as they; likewise prayer, which every one may perform, yet none so effectually, as to assure another, that his prayer is so heard, as that I must assuredly acquiesce in his judgment.

We hold, that nothing is to be beleevd contrary or repugnant, to the Oracles of God: no traditions, or Revelations, or interpretations, to the contrary notwithstanding.

We hold, that the universal Judgment, and general definitions of the Church, are, and always ought to be levelled, and directed according to the unerrable Prescript of holy writ.

We hold, that the letter of Scripture, or (to use the Protestants own manner and phrase of speaking) that God speaking by that letter, may (improperly) be called the voice of our supream Judg. This we say in honour of the Sacred Word, which is as much as can be said; what would you more? but the main difference, and dispute between us, is, whether it be *such* a voice, and sentence of God, as (when any doubt or conferences ariseth about the meaning of his Word) may without any further external and open declaration (being both parties pretend to gifts, and inspiration of the holy Ghost) give a final, evident, certain and unresistable decision of all such doubts and controversies as shall arise: this we hold to be impossible, and our reasons are, as followeth.

First, The Scripture being the written Word, or outward rule (by which sentence is and ought to be given) cannot be the Judge it self that pronounceth
the

the sentence: and so the judicature will fall unto them that are to Judge according to the Law, and not to the Law according to which they Judge: For otherwise who shall hear and compare the arguments of both parties? Who shall explain the true meaning of the Law? Who shall compel the Contentious to obey the sentence? Can the Scripture it self do all this? Or is there any of all this unnecessary in a Judge? This external Judge, Protestants themselves sometimes forgetting themselves, do hold, as necessary: witnesse Reynolds, who saith, that *they to whom Christ hath given the commission of judgment, are of two sorts; the one private; the other publique; private, all the faithful and spiritual: publique, the assemblies of Pastors and Elders.* Ergo whether they be private or publique, private, faithful, or publique assemblies, they are external Judges, whom he holds as commissioned Judges that are external besides the Scripture.

Dent. 17.

Reyn. 2. di.
2. p. 63. & 04

But, if these private and publique, faithful and assemblies, Pastors and Elders, neither in private, nor publique, be so always infallible but that they may erre (as they grant they may and the Church may) whereby they may sometimes give us dreams, instead of truth: who shall determine whether they be dreams, or whether they be truths? Whether the voice of Christ, and sentence of the Judge, be truly delivered unto us or not?

CHAP. XIX.

Four properties in a Judge of Controversie.

*Whit cont. 1.
95.c.8. & 9.
3.c.11.* **T**He first, Mr. *Whitaker* himself gives unto us, *viz.* That the Judge of Controversie, ought to be infallible: Because, saith he, it must breed an infallible and certain assurance; which though the Scripture in themselves be such, yet in respect of us they may be fallible: as erroneously printed, corrupted, translated, falsely suborned, ill expounded, not rightly understood, *ergo* it cannot be this Judge, &c. This Iudge no Protestant Church, or Churchman can be, because they hold the Church (and consequently her men) may erre, and if he will have the Scripture to be this infallible Iudge, he must first bring us such a Scripture as can speak: secondly, such a Scripture as could not be falsely printed, erroneously translated, maliciously corrupted, wickedly suborned, wrongfully understood or ill expounded; which first I beleieve no man will undertake, and if some shall, the Controversie will be as great as ever, whether it be well or ill expounded, understood, translated, printed, or otherwise.

Secondly, The supream Iudge of Controversie ought to be able to determine, and compose all doubts that are in question: But, the Scripture cannot determine the doubts that are concerning themselves,

themselves, viz. Which books are Canonical, and which not, &c.

Thirdly, A Iudge in Controversie ought to be so easily to be come at, so clear and facile in his sentence, that all, both poor and rich in learning, may have access unto that Judge. But St. *Austin* cries out (concerning the Scriptures) O the wonderful depth of thy speeches O God! St. *Ambrose* calls them a sea of profound fences, and propheticall riddles.

*Aug. l. 12.
confes. c. 12.
Amb. ep. 44.*

Fourthly, A Iudge of Controversies ought so to determine, as the parties in strife, may evidently know when they are cast, or quit: whereby the heretick may receive his condemnation, and the Orthodox be justified: but, this the Scripture cannot do, but contrariwise, sometimes like a cloud (to which St. *Austin* doth compare the Scriptures) out of which it raineth showrs of snares to the wicked, and showrs of fertility to the just: neither, saith he, hath heresies sprung from any other head, then from good Scriptures, ill understood.

*Aug. hom. 8.
tract. 18. in
Joan.
An. con. adv.
leg. et prop. l.
1. & 2. c. 4.
p. 10.*

Nestorius boasted that he had sixty testimonies of Scripture to maintain his heresie, what shall, or what did suppress or convince them, Scripture?

Wherefore, in all this we hope we have not offended: and for the reverence which is due unto the sacred Scriptures, I appeal to all the World whether Catholiques are behind with the Protestants in the least respect in the full payment of that tribute which is due unto the sacred Scripture: take it whether you will, as it is a book or volum, or a fence and meaning: For as it is a book or volum, who gives it more respect, they that place it

in a throne, or in some high and eminent place (as it is usually placed in general Councils) or they that throw it up and down the house? They that kisse the Priests hand that holds it, or they that spit upon the thumbe that turnes the leaves? They that reit it against the face of man when it is read in publique, or they (that at the best) rest it but against an Eagles back and wings of brasle?

As it is a sence or meaning, who respects it more, they that receive that meaning warranted by the publique spirit of Gods Church, or they that think it sufficiently warranted by every private or pretended spirit? Which is the root of dissention, the fountain of discord, which affords every sectary his private weights, his particular forge, which licenseth members to rebel against their head, schollers to contradict their Masters principles, whose perswasion, as it is *private*, may be *mistrusted*: whose spirit, as it is *hidden*, cannot be *proved*: and as *Tertullian* said of the hereticks of his dayes, That was lawful to the *Valentinians*, which was lawful to *Valentinus*: that to the *Marcionites*, which was lawful unto *Marcion*: so may we truly say of the hereticks of our dayes; that was lawful to the *Presbyterians*, which was lawful to the *Protestants*, and that to the *Independants* which was lawful to the *Presbyterians*. For it is even with us at this present, as it was with *Luther* in his daies, when he complained how that there was not an Assle in his time, so sottish and blockish, but he would have the dreams of his own head to be accepted as the instinct of the holy Ghost; and himself esteemed of as a Prophet: And may not I as justly say, what

an

Tert de pres.
c. 42.

*Luth. ep. ad
Rom. 12
c. 18 f. 101*

an As was *Luther* himself, to shew them the way? Why should he complain (a little before) that there were as many Sects and Religions amongst them as there were men; when a little before he complained there was never a Christian Religion in the World but one?

To conclude this Chapter concerning the Scriptures, if you would know the wonders of the creation, and the progresse of mankind, read the *pentetench* of *Moses*: If you would know how the antient people of God were governed, read the *Judicials*: If how the Church, the *Ceremonials*: how your selves, the *moral* Law: If you would read divine Histories, read the books of *Judges*, *Samuel*, *Kings*, *Chronicles*, *Esdra*s, and *Maccabees*: If you would find a salve for every sore of minde, read the *Psalms* of *David*: If how to possesse your soul in patience, the book of *Job*: If how the coming of Christ was promised, the *Prophets*: If how accomplished, the *Gospels*: If how the Apostles carried on their work, the *Acts*: If what care a good Pastor ought to have over his flock, the *Epistles*: If you would *caput inter nubila condere*, plunge your selfe into Divine Mysteries, and deep things that be of God, read the *Apocalips*: But *absit*, let us not make those fixed constellations, Judges of all occurrences, which we meet with by the way of Controversie, but let us leave those things unto the Church, whose property it is to find out truth, like that peculiar star which shewed the wise-men (not only which City, which *Inne*, but also in which stable to that *Inne*) the child
(that

(that was new borne and ever given) was to be found when all the stars of heaven could never do it.

CHAP. XX.

The various signification of the word Church.

THe word Church, is often mentioned in holy Scripture by figures, and Synecdoches.

Sometimes for the *material fabrick*, where the *continent* is taken for the thing *contained*, as the *cup* is taken for the *wine*.

Sometimes Church is taken for the Supream Prelates, or chief Pastors of the same : and in this fence they are called the Church *virtual*. So a general Council, the Church *representative*.

Sometimes the name of the whole is given to *particular Churches*: as to the seven Churches of Asia, and to all the particular Churches, to whom St. Paul writ his Epistles.

Sometimes *private families* are called Churches: as the house of *Prosper*, *Aquila* and *Philemon*.

And as the word *Church*, so the word *Catholique* hath divers significations. For,

1. It may be taken *participatively*, whereby every *particular Church* or man may be called *Catholique*, because he partaketh *with* the *Catholique*.

2. It is taken *causally*, whereby a particular Church, or Church-man, may be the *cause* of universality

Gal. 1. 2.

Col. 4. 16.

Rm. 16. 4 & 5.

Cor. 16. 9.

The various

significations

of the word

Catholique.

versality, unto the whole body of the Catholique Church, and so be called Catholique, as the *center*, and *beginning* of all Catholique Communion, and *heart* of that body, in infusing that *unity* into the Catholique Church, which is the *form* of Universality.

Thirdly, it is taken *formally*, and properly; whereby, the Catholique Church hath this definition, *viz.*

The Catholique Church of Christ, is a Congregation of men, united by the profession of Christian Faith, and Communion of the same Sacraments, under the Government of Lawfull Pastors. Thus,

One man cannot properly be the Catholique Church, because it is a *congregation*; so consequently, a *number*: this number must be *united*; because, they must be under the *same* Government. Wherefore, the Apostle calleth the Church, the *Body* of Christ: which word *Body*, is fifteen times reiterated in the same Chapter; to denotate, its *union*, and *connection* of parts: this connection, whether it consist of good, or bad, Elect or Reprobate, receives both within the Body of the Catholique Church. For, 1 Cor. 12. 13

Christs Church, was compared to a *Floor*, that had *Chaff*, as well as *Wheat*; to a *net*, that had *bad fish* in it, as well as *good*: to a wedding banquet, that had guests *without* as well as *with* wedding Garments: to ten Virgins, five of them *wise*, as well as so many *foolish*: to a *family*, that had *unprofitable*, as well as *profitable* servants: to a Congregation, that had offenders in it: to a house, that had

Mat. 12. 13

Mat. 13. 47

Mat. 22. 2.

Mat. 25. 1. 2

Mat. 25. 41

vessels of dishonour: to a Dominion, that had unruly subjects in it, as well as otherwise. Wherefore,

This Church cannot be the *Elect*, consisting of only *good*, comprehending only Saints. For, Whether they be Saints, or sinners, yet, they may be of the Church, for saith our Saviour, the *Scribes and Pharises*, that do not do as they say (that is to say, do wickedly) *sit upon Moses Chair*, yet notwithstanding, he commanded to *hear* them, and to *do* whatsoever they commanded. And,

St. *John* writing to the *Seven Churches*, reprehended *great* faults in them, yet admitted them to be *Churches*. Yet,

Infidels, are not of this Church.

1 Cor 5. 12. They are out.

2 Cor. 6. 15. Have no portion therein.

Unbaptized are not (*actually*) of this Church. They received not the Word.

Acts 41. Were not baptized into the Body.

1 Cor. 12. 13. Have not put on Christ by Baptism.

Gal. 3. 27. Hereticks, are not of this Church.

They went out from us.

1 Joh. 2. 11. Must be rejected by us.

Tit. 3. 10. 11. Schismatics, are not of this Church.

Joh. 10. 6. They ran out of the Fold.

Rom. 1. 12. Left the body.

Cant. 6. 9. Forsook the Spouse, their first love.

Excommunicated persons, are not of this

Church. But,

Mat. 10. 14. Must be accounted Heathen.

1 Cor. 5. 12. Must be forsaken.

Must be put away.

But what shall we do now ? Who shall keep these *in* ? Who shall thrust such *out* ? Who shall account such *heathens* ? By *whom* shall such be forsaken ? *Who* must put them away ? *Any* body ? Or *every* body ? *Who* shall *unite* all these Professors of the true Catholique and Apostolick Church into *one* communion of Christian belief ? How shall these lawful Pastors be united under the *same* Government ? Where shall we find this *infallible* Judge ? This *Catholique* Moderator ? Can we hear the *universe* speak ? tell it, or appeal to *all* the World ? Or if we could, can *all* the World give sentence ? Was it *all* the Nations in the World that converted *all* the Nations ? Can Christ properly marry his *own* body ? Can *all* the professors of Christianity unite *all* Christians into *one* profession ? Can the united multitude be united under *one* Government, not under *one* ? The *net* we see had a *Fisherman* : the *servants* had a *Master* : the wedding banquet had a *Bridegroom* : wherefore it is the *Kingdom* (not the *Commonwealth*) of Christ, we must look after : we must first *found* a *Monarchy*, then *find* a *King*.

CHAP. XXI.

The Government of the Church of Christ Monarchical.

- I. **E**Go autem constitutus sum Rex ab eo, super Si- Psal. 2.
on, montem sanctum ejus, there's the founda-
T 2 tion

dation of a *kingdom* laid; for so the Prophet *David* said in spirit, concerning him whose type he was, viz. *I am appointed King over the holy hill of Zion.*

Luc. 1. 33. 2. *Et Regine ejus non erit finis*, saith the Evangelist, and of his *kingdom*, there shall be no end: ther's an establishment of the succession.

1 Cor. 10. 6. All things under the old Law were done in a figure for us; but in the old Law, the government of the Church was Monarchical, (viz. One high Priest over all the rest,) as is witnessed by the Prophet *Hosea 2.* the children of *Judah*, and the children of *Israel* likewise shall be gathered together, and they shall place one head over them: wherefore saith *St. John, c. 10.* there shall be but one sheepfold and one shepherd.

If the Church of the *Jewes* (then) besides the invisible God, had a visible Rector: why should we reduce the visible Church of Christ (now) either to invisibility or anarchy? and why should we think to find the substance (now) without a visible head; when we see the shadow (then) shewed us one? and besides, it is quite contrary to the whole torrent of Scripture evidence. For we cannot suppose the Army royal (that is to be well ordered) to be without a General: Nor that body to be without a head: Nor that kingdom without a king: Nor that fold without a Shepherd: Nor that house without a Master: Nor the ship without a Pilot: Nor the Ark a Noah. If this army then, this body, this kingdom, this fold, this house, this ship, this ark, be visible: must not the General, the Head, the King, the Shepherd, the Master, the Pilot, and the Noah be

Cant. 6.

1 Cor. 12. 16.

Dan. 2.

Joh. 10.

1 Tim. 3. 15.

1 Pet. 3. 20.

be also visible? Wherefore we will first begin with,

CHAP. XXII.

St. Peter the first visible Monarch of the Church under Christ.

VHom If you shall deny to be this *Head*, this *King*, this *General*, &c. by the attribution of all these royalties to Christ alone: then I must tell you that you mean no otherwise thereby then to abuse Christ through his Vicegerents sides. For,

Where Christ tels us of a government or spiritual kingdom, you must understand that government to be so meant as of such a government as Christ tells us of, & not as of a government that must (peculiarly) be Christs (of which Christ spake not of) but of such a one as is described unto us by Christ himself, when he said unto *Peter*, viz. *Who thinkest thou is a faithful Steward, and wise, whom the Lord appointeth over his family, to give them their meat in due season?* Which words were said unto *Peter*, and of *Peter* himselfe; for in the words before, where Christ said, *Blessed are the servants whom the Lord when he comes, shall find so doing:* *Peter* asked him, *Lord dost thou speak this parable unto us, or unto all?* Christ answered *Peter*, *Whom thinkest thou?* As if he should have said, *To thee O Peter do I speak these things, that thou mayest know what is belonging*

to a wife and faithful Master over the dominion that I shall place thee in. For in the words following (that we might see how he spake these words of one who was to have the oversight of all the rest,) he adds these following words, viz. *But if that evil servant shall say in his heart, my Master delays his coming, and shall begin to strike his servants and handmaids, and to eat and drinke and be drunken, the Lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not, and shall appoint him his portion with infidels.* Which words, *he, and his, and my, and him, and servant,* in the singular number (to often inculcated) do plainly manifest that our Saviour intended to set but one over his family, which one was Peter. For,

2. If you will have no substitute over this Monarchy under Christ, but Christ himself, out of those places of Scripture, viz. *Christ is King, and Christ is head:* then I must tell you, that you strike at such a root, that not only Peter and his successors, but all the Kings of the earth, Bishops, Doctors, and Ministers of the Church, come tumbling down together by such like arguments. For it is written, that *God is King of all the Earth:* therefore shall there be no Kings to be his Vicegerents? And again, the *kingdoms are Gods:* therefore shall Princes have no kingdomes? Down comes the Bishops: because it is written, *Christ is the Bishop of our souls.* Down comes the Doctors; because it is written, *Christ is the Doctor of the Church.* And lastly, down comes the Ministers, because it is written, *He it is that baptizeth us.* So that if there be Bishops that will have no Pope; there will be Ministers

Ink. 12.

Dan. 4.

*1 Pet. 2.
Mat. 17.*

Ministers that will have no Bishops: and people, that will have Ministers; but such as shall be parsons of *no Church*, and *Vicars of the same*: take away the needle of the compass, and tell me how *the Ship Capes*.

There is not any one thing which the Church proposeth, so constantly maintained in all ages, both by the *Greek* and *Latin* Fathers, by authority of general Councils, by consent of Nations and, (until of latter years) so universally beleaved, and so clearly set down unto us in holy Scripture, as is the Supremacy of the blessed Apostle *St. Peter*, over the whole Church of God. For,

In the most plain terms that may be imagined, our blessed Saviour promised the said dignity unto him in these words. *Thou art Peter, and upon this Rock, will I build my Church, and the Gates of Hell shall not prevail against it: and I will give to THEE the Keys of the Kingdom of Heaven, and whatsoever THOU shalt bind upon Earth, it shall be bound also in the Heavens: and whatsoever THOU shalt loose in Earth, it shall be loosed also in the Heavens.* Mat. 16. 18.

In the plainest terms that possibly can be imagined, our Saviour Christ fulfilled that promise, and confer'd the said dignity upon him. For,

After the Resurrection, Christ said to *Peter*, feed my Lambs (to him alone, though all the rest stood by) feed my Lambs (to him (alone) the second time) and that in more significant terms Job. 21. then in the former (*ποιμαίνε*, which is a word that signifies to *Rule*, and *Govern*, *Psal. 2. Mich. 5. Mat. 2. Apo. 2.* as the Hebrew word in the Original;

An End to Controversie.

ginal, and the Greek, and in prophane writers it is usually taken:) *feed my sheep* (the third time) not these sheep, or that flock, or this country, or yonder city, but without all distinction, or restriction, whatsoever, feed my sheep: whereby he was not only made the feeder of *Lambs* but a feeder of those who *fed* those lambes, *feed my sheep*. Again,

Follow me (to him alone) when all the rest were in place: *Simon of John, lovest thou me more then these?* (the first time) as shewing the preheminance of his charge by the supereminence of his affection (for to equal charge, no different love had necessarily been requir ed.)

Simon of John, lovest thou me, the second time (to him alone) though the Disciple of love (himself) was by.

Simon of John, lovest thou me, the third time (not only that he might (thereby) expiate his former three denials by his three acknowledgements, but) as shewing how he intended *him* to be his *chief Shepherd* over his *whole flock*, and *head* of that Colleague. For.

Mat. 16. What if that place (*Mat. 16.*) had been thus expressed in holy writ, *Tu es Cepha & super hoc Cepha, edificabo ecclesiam*, or in latin, *tu es petra, & super hanc petram &c.* or in English, *Thou art a Rock, and upon this Rock will I build my Church*: where had there been left a place for scruple? If you think that *thus*, it would have been a plain case, then it is a plain case because it is *thus*. For,

Thus it was, that our Saviour spake unto *Peter*, for he spake in the *Syriac* language, and in the *Syriac*, *Peter* is *Cepha*, as is plainly set forth *Iohn 1.*

42. Thou shalt be called *Cepha*, which (saith the Apostle) by interpretation is a *rock*: For it is most certain (as St. *Hierom* tells us) that wheresoever in the Hebrew text, it is written *Salab* (which is a rock) in the *Syriac* it is *Cepha*; in Hebrew, a *rock* or *stone*: and the reason why the Latin translation (and all others) have it otherwise, is, because they followed the Greek copy, and have not followed the Original, and the Greek word $\pi\epsilon\tau\rho\varsigma$ as well as $\pi\epsilon\tau\rho\alpha$ signifying a *stone*, the Interpreter thought it more convenient, to speak in the *Masculine* terms, (speaking of a *man*) rather than in the *feminine*; wherefore to explicate the Metaphor he would not write $\pi\epsilon\tau\alpha$ $\pi\epsilon\tau\rho\alpha$ (which would have been ambiguous) but $\pi\epsilon\tau\alpha$ $\tau\epsilon$ $\pi\epsilon\tau\rho\alpha$, which hath no other signification, then a *stone*. And to mend the matter, we have translated it into English, *Thou art Peter*, and upon this *rock*; which (of it self) expresseth neither *sense*, nor *Metaphore*: So that in the Latin, there is a *figure*, in the Greek a Metaphor: but in the Sy-^{* *Petrus, and*}
riac (which was the Language wherein our Savi-^{*Petra.*}
our spake those words) nothing lesse to be understood thereby, then that upon *Peters person*, as well as his faith, was built the Church of Christ, by Christ himself. Wherefore,

(By the Word of God (as I have shewed you) and by the errors Translators have committed, following the Greek Copy and not the Original) It ^{M. 16. 16.}
we would have it rightly understood by having it ^{John. 1. 42.}
rightly translated, it must be thus rightly translated that it may be rightly understood, *viç.* Either *thou art a Rock, and upon this Rock, &c.* or, *thou art Peter, and upon this Peter will I build my Church.*
For, V If

An End to Controversie.

If you refer the first to *Peter* onely, and the second to his faith, you do not onely tear in peices the sence and meaning of the sentence, but you rend *Peter* and his faith in sunder. And I would fain kn w why it may not, or why it ought not to have been translated accordingly, viz. Either upon *this Peter*, in stead of *upon this rock*; or *thou art a rock*, in stead of *thou art Peter*, when Christ (himself) expressly tells us, that *Peter was a rock*. Why then should we deny him the thing signified thereby, when Christ gave him the name that signified the thing?

When an arrow flies in the aire, how small a wind drives it aside, from the right intended aime of its deliverer? so where truth is relyed upon, as being conveyed unto us, by *Copists*, *Translators*, or the like, which are so subject unto error (as I have formerly shewed) how can we expect otherwise, but that the jewel of Divine Verity conveyed unto us, in such vessels as have their motions in such *devious* elements as *aire* and *water* (*Copists* and *Translators*) but that the least jet, or jarre (*mistake* or *falsification*) should deviate the right intentions of the holy pen, from its destinated true sence and meaning. Wherefore,

Well did the Apostle compare the Church (the Interpretesse of his Word) unto a more solid substance, for truths dependance, viz. unto *Ground*, or *pillar*: and therefore the promised intallibility was not made to words in writings, but to words of mouth, viz. to the *Church*, and to the words that should be in her *mouth*, and in the mouths of her seeds seed for evermore, not unto the *letter*, and to the letters letters, as they should be translated forevermore: but good God, What arguments

are

Timothy

1/2

An End to Controversie.

147

are there brought to contradict this truth, viz.

Christ is the Rock himself, other foundation can no man lay but that which is laid, which is Iesus Christ, Christ will not part with his dignity to another; My glory I will not give to another, &c.

Whereas Christ doth not give away any thing when he inparts such dignities to others: no more then a King parts with his royalty, by making his Lieutenants or his Deputies. So Christ may do, and God may substitute Vicegerents under him, and call them Gods, yet neither of them lose their glory or their dignities thereby, or void themselves (therein) of the least honour due to either. Did not Christ say unto his Apostles, *Ye are the Light of the World?* Mat. 5. 14. And was not he himself *that Light which came into the World,* Luk. 22. 19 *that illuminated all men?* Is not he a *Priest* himself? And yet did he not make *Priests*? So though he be a *Rock* (himself) can he not make a *Rock*? Cannot *Simon* be petrefied, but the *Rock* Christ must be dissolved?

Christ is the true immovable rock (of himselfe) *Peter* is immovable by *Christ*: For if it should be as the adversary would have it, viz. that *Peter* should receive all these promises, and prerogatives, as bearing the persons of ALL the Apostles, or the whole Church, then *Peter* were no more but the Apostles Attorney, to receive those things in other mens names: but this cannot be, for it is *tue es* (not *tu es*) and *tibi* (not, *tu his*) *dabo*, and *super hanc petram*, (not *super has Petras*) thou art (not ye are) to thee (not, to you) and upon this Rock (not, upon these Rocks) will I build my Church.

You may as well take away His blessing, *verse*

17. as his reward, *verse* 18. and rob him of the honour of his discovery of Christs Divinity, as deprive him of his priviledge given unto him therefore. Let *Abraham* receive the promises that were made to him and to his posterity, because he *beleeved*, and so (in Gods name) let *Peter* receive the recompence of his faith, to him, and to his successors: because *he beleeved also*.

Thus we see *Christ* cannot be taken for the rock (in that sence whereby he made *Peter* so) nor *Peter* be removed *from* his Rock, in that sence wherein *Christ* is the Rock of his Church; but something they would have done, if *Christ* had not built his Church upon that Rock: but now it is too late. And,

If they shall say (as a great many of them do) that *this rock ought to be taken for the faithful, and not for Peter*: that cannot be, because *Christ* spake to *Peter* all the while describing him by many ways, not only by *tu* and *tibi*, but calling him *expressly* by the name which his *parents* had given him, adding thereunto his *fathers* name, *purposely* to distinguish him from *Simon* the brother of *Thaddeus*: adding thereunto the name which he had given him, *himself*: that you might the better take notice that it was *he*, and only *he*, that *he* meant: speaks unto him as plainly as it is possible; and that he might design his person the better, makes use of *pronouns*, *ego dico tibi: quia tu es Petrus*: Now after all this, it it be reason to say that nothing extraordinary was conferred *upon*, or promised *unto* him hereby, more then unto the *rest* of the Apostles, or to *all* that beleeve in *common*, that I must leave to the

Reader

Reader for to Judge. Again,

If this promise was made to *all* the faithful, then *all* the faithful would be *foundation*: what should we do then for walls and roof? Then St. Paul his Query would come in season, *viz.* *If the WHOLE body were an eye, where were the hearing? and if the whole were hearing, where were the smelling?* 1 Cor. 12. 17
So if the whole body of the Church (or faithful, or elect, which Protestants affirm to constitute that Church or body) were *foundation*, what should we do for *building*? And if the whole were *building*, what should we do for a foundation?

That living stone which is the foundation, must 1 Pet. 2. 4
be of the same kind with the rest of the building: verf. 5.
viz. *Ye also, as lively stones*) are built up a spiritual house: and therefore that *lively stone*, which is the *foundation*, must be *aliquis homo*: not *aliqua virgus*: it must be *some man*, not *some manner* of virtue: for though faith (absolute *sumpta*) may be the foundation of our justification, yet it cannot (properly) be the foundation of the Church: because the pronoun *this*, sheweth, that *that* Rock could not signify *every* faith, or *any* faith, but the faith only of *him* who was the *Rock*, which was *Peter*; being the words were no: spoken *fidei*, but *Simoni*: not to *faith*, but to *Peter*. And if we should grant, that Christs Church was built up on *Peters* faith (as it was coincident with his person) they would be nothing the nearer: nor *Peter* any thing the further off from his Supremacy: whiles the faith of *Peter* Luk. 22.
(by the prayer of Christ) was made so indefetible, *viz.* *I have prayed for thee Peter, that thy faith fail not.*

But

An End to Controversie.

1 Cor. 3.
Object.

But how shall we answer this? where it is written, *Other foundation can no man lay then that which is laid, which is Jesus Christ: ergo, say they, Peter cannot be the foundation Rock.*

Solut.

It is true, he cannot be that foundation by which St. Paul meant Christ to be, which was the *primary* foundation; but what is this against a *secondary*; or *substituted* foundation (under Christ) which St. Peter was? If you should take *other*, for *no* other foundation but what was Christ, you would bring St. Paul in, not only confounding *Peters* foundation, but his *own* Scripture: For he tells us (elsewhere)

Eph. 2.

ye are built upon the foundation of the apostles and Prophets; as also the writing of St. John, where he describes twelve foundations whereon the Church

Apo. 21.

was built, which he explicates to be the twelve Apostles; how then can no other foundation be laid then that which is Christ? Other foundation can no man lay then that which is laid, which is Christ, that is, such a foundation as Christ was, who is

Isa. 8. 16.

fundamentum primum, or ipsissimum fundamentum, not such a one as Peter was to be, who was but fundamentum in fundamento positum, a foundation in a foundation, a secondary and derivative foundation: such a one as Christ lay, not a primary foundation, viz. such a one as none could be laid, but Christ: What is all this (then) to any purpose? Why do they make so precious a rock as Christ, a stumbling block in the ways of Christians? For though Christ may very well be called a Rock, yet (here) he cannot (in this dispute) be said to be Petra a Petro consistente, that is to say, the Rock as the consisting Rock, neither can the words have a

ny reference unto *Christ* (*th: son of the everliving God*) but to *Simon the son of John* : and the word *this*, must have reference to the person *that* was called *Cepha* : not to him that named him so ; if the words had any reference unto *Christ*, what meaning must those words which *Christ* said to *Peter* have, viz. *I say unto thee that thou art Peter* ? For if the words had reference unto *Christ* himself, *Christ* himself would not have said *I will build*, but I have built ; or I do build : for he had already built up his Apostles and Disciples, and did build daily more and more : but he said *I will build my Church*, that is to say, *hereafter*, which afterward he *did*, upon Saint *Peter*, as he promised. John. 21.
But,

To go a nearer way to work with them then all this ; though the matter be as clear already (in my understanding) as the sun shining clearest at noone day, yet I will not leave them (if I can possibly) so much as a *lurking* hole for these *Lucifuge*s, to hide their heads from that clearnesse which I aim at. Suppose there were no such thing as *Peter* meant by the word *Rock*, but only *Peters* confession, but only his faith, as it was coincident with his person ; and let us suppose the faithful speaking in *Peter*, as by a proxie, or some able Attorney : and he receiving that promise for them, or for the whole Church, let us suppose (if you will) that there was no such thing at all as *super hanc Petram*, or *tu es Petrus*, do not you think that the rule and government of *Christs* Church (in particular) was sufficiently conferrd upon St. *Peter*, when to him in particular he gave the *Keys* ? And *tibi* came so quickly

ly after the heels of *su*, *thou art*, and *to thee I give* and all in a breath. For,

There is no greater sign of a *sovereign* dominion and *rule*, then by the delivery of *Keys*. So the Prophet expresseth, viz. *I will commit the government into his hands, and the key of the house of David will I lay upon his shoulder.* So it hath been a custom in all ages, even amongst the heathens themselves, as well as Christians, and is at this day (generally) practised in all places of the World, viz. to own the power of cities, towns, forts, or castles, to be in the hands of those, to whom the ceremonies of delivering up the *keyes* of those several dominions or jurisdictions is celebrated. Wherefore, I suppose the *primacy* of *St. Peter* to be as much infer'd hereby (which is without all exception) as by the attribution of the *Rock* unto him: for the question falls to the ground, *who or whose* is the *foundation*, when we can directly prove who is the *Lord* of the mannor, or the right *owner* of the house: and in this alone hath *St. Peter*, a supream prerogative, and without all exception above the rest of the Apostles, of being thereby made *pastor ordinarius*, to whom *personally*, and *substantially*, the *Keys* were given: by the word *tibi*, *to thee*, to whom by *name*, *beatus es Symon*, *blessed art thou Symon*: by surname *filius Jona*, *the son of Jahn*: by significant appellation *Petrus*, *Peter*: to what purpose was all this *accurateness* of discription, if there were no *propriety* of signification? For,

To say that the keys were not given to *Peter* alone, because *Peter* represented the whole Church (which he did) and was a figure of the same (which

he was were as good an argument (and no better) then as if I should say, because *Abrahams* two sons were types of several Nations, therefore *Abraham* had not two sons: Or, because *Mary* and *Martha* were figures of contemplation and action, therefore *Mary* did not contemplate, and *Martha* did not goe about her businesse: To whom *alone* was the revelation, to him *alone* were the *Keys* given: the confession of *Peter* was not made by consultation with flesh and blood (as our Saviour said) and therefore in the same sence, that *tibi* followed *revelavit*, in the same sence must *tibi* go before *dabo claves*.

What would they have that would not have it to be thus: But would have it to be otherwise? Would they have it that all the Apostles were equally fundamental? They shall: I will help them to Scripture for it, *fundamentum ejus in montibus sanctis*. I know that all Expositors say that this was meant by all the Prophets and Apostles. And the Church is said to be a City whose wall hath *twelve foundations*, bearing the name of the *twelve Apostles*: and it is written, *Ye are super-edified upon the foundation of the Apostles and the Prophets*. And again, St. Paul was jealous lest he should build upon another mans foundation: wherefore he was a foundation of himselfe, had a foundation of his own. Again, I grant they were all equally fundamental in respect of their writings and preachings of the Gospel, being all inspired alike with Divine Revelations from above; but what is this to the prejudice of *Peter* his supremacy? This is no better an argument then as if I should say, In prejudice of some Kings authority above his nobles, or his people, he is but a man

Psal. 16

Apo. 21.

Eph. 2.

Rom. 15.

salem was built, and twelve gates, so there were twelve pearls to signify the twelve Apostles, and one of the twelve was there said to be in every gate.

Apo. 21. 21. And now which of the twelve was likeliest to be that one, I take it to be no hard matter to determine.

Isay 8. 16. *Ecce ego ponam in fundamento fundamentum* (saith the Prophet) behold I will lay a foundation in a foundation: what is a foundation in a foundation, but a foundation upon a foundation? and what is a foundation upon a foundation, but the rock *Peter* founded upon the rock which was *Christ*? Who shall stand in competition with him, to whom alone it was said *tibi dabo claves*? Who alone was named in the promise, and who alone was mentioned (by name) in the exhibition? to whom alone (as the particular promise was not made until such time as he had testified his singular faith, so) the pastoral dignity was not conferred upon him, until such time as he alone had been asked thrice, whether he did not love *Christ* more than all: and if he did not receive some thing more than all, then certainly all those singularities, nominations, cognominations, significations, particularities, questions, gifts, and commitments of sheep, *Keys*, *thou, thee, Simon, Simon Barjona, Peter, lovest thou me? Lovest thou me more than these?* had been all in vain, but that must not be. Wherefore,

As *Peters faith* was supereminent, so must his condition be; as he made answer by himself, so the charge must be given to himself: and as the rest of the Apostles were silent when it was given, so they contributed their acknowledgments thereunto, by
being

being silent. Wherefore,

Though all the Apostles (as is said before) were peers in Apostolical power, and had the *same* authority in respect of those over *whom* it was to be exercised, yet they were not *PARES inter se*, they were not so among themselves. For,

1. Though *all* the Apostles were called, yet in calling them, unto *none* of them was it said, as unto Peter, Follow *THOU* me. *Job. 21.*

2. Though *all* the Apostles were clothed with robes of Righteousnesse, and martyrdom, yet none of them had Christs girdle upon their robes, but Peter, of whom Christ said, *They shall gird thee about*, that is to say, with my girdle of Martyrdome. No Apostle having the honour to die the same death as Christ dyed, which Peter had, as it was prophesied by the divine *Isay*, *I will clothe him with thy robe, and strengthen him with thy girdle.* *Isay 22.*

3. Though they were all *Fathers* to the inhabitants of the spiritual Jerusalem, and house of Judah, yet into none of their hands, was the supream Government committed by the word *pasce*, but unto Peters. *Isay 22. 20. Job. 21. 1.*

4. Though they could all *open*, where none could shut, and shut where none could open, yet upon none of their shoulders was the *key of the house* *Isay 22. 21.* of David laid, but upon Peters: that is to say, the Key of principality, dominion, and regiment, *tibi (non vobis) dabo claves*, to thee, not to you will I give the Keys.

5. Though they were all fastned as Nails in places, yet their places were not *sure*: but afterwards failed: For concerning none of them could it be verifi'd

verifi'd, *I will fasten thee as a nail in a sure place*, but concerning *Peter*, which naile sticks fast in the *same place*, where it was first stuck.

Joh. 21. 21. 6. *Peter* would never have asked *Christ* concerning *John*, *What shall this man do?* if he had thought the commission had been given to all: wherefore he wondred (though our Saviour left out all the rest) why he would leave out his beloved Disciple, and *Christ* would never have answered *Peter* as he did (if he had intended otherwise) but rather would have said to *John*, *Do thou also follow me.*

Gen. 17. Why so much against him, that had his *name* changed like *Abrahams*?

Isay 28. That had the *same name* of *Isay's*, *Daniel's*, *Da-*
Dan. 2. *vid's*, *Paul's* and *Mathew's*, tried, and precious, sure,
Psal. 117. and mighty *Rock*, bestowed upon him.

Mark 3. If three be admitted, it must be *Peter*, and *James*,
Luk. 8. and *Iohn*.

Mat. 10. If two be sent, they must be *Peter* and
Mat. 17. *Iohn*.

Luk. 6. If three be assumed up into the mountains, they must
Mark 13. be *Peter*, *James*, and *Iohn*.

Acts 1. If four of them ask a question, they must be *Pe-*
Luk. 8. *ter*, and *James*, and *John*, and *Andrew*.

Mat. 17. If they be all together, then *Peter*, and *Thomas*,
Mar. 13. and the rest.

Mar. 1. 36. So *Simon*, and they that were with him.

Luk. 8. *Peter* said, and those that were with him.

Luk. 9. *Peter*, and the rest that were with him.

Mar. 16. Tell it to the Disciples, and to *Peter*.

Acts 2. *Peter* standing with the eleven.

Acts 2. They said unto *Peter* and the rest that were
with him?

Peter and the Apostles, &c.

The rest of the Apostles, and our Lords brother and *Cephas* : For Gods love, what was this *Cephas*? *Acts 5*
 Was he not a *Disciple*? Was he not an *Apostle*?
 Why then is he distinctly called *Cephas*? Why
 then is it distinctly said *Disciples and Apostles*, *A. 12.*
 and *Peter*? Why *Peter and the rest*? *Peter* and
 they that were with *him*? *Peter and the eleven*?
Apostles, our Lords brother, and *Cephas*? Cer-
 tainly the words *Michael* and *his Angels* did not
 imply *Michael* to be an *Arch-Angel*, if these instances
 do not imply a *principality* in *Peter* above the rest
 of the *Apostles*.

Will you hear the Fathers Monarch, wittily in-
 fering this *supremacy* of that blessed Apostle, upon
 his observation of *Peters* two fishings, where he
 hath this most admirable passage, *viz.* *Aug. 17. ff*
122 in John.

By the first, he saith, *is signified the Church Militant.*
 Wherefore he notes the *first* to be performed *before*
 his Resurrection; the *second* after. In the *first* (he
 observes) *the nets were not commanded to be cast, nei-*
ther on the left, nor on the right side of the ship: that nei-
ther all good, nor all bad may seem to be in the net:
 Wherefore, saith he, it was then *indifferently com-*
manded, cast your net into the sea: but at the second
fishings, it was precisely commanded that the net should
be cast at the right hand of the ship: where only those
that were good, should be collected to their eternal hap-
pineß: in the first, the net was broke, and the ship was
almost drowned (which signified, said he, the schismes,
heresies and scandals whereby the Church should be en-
dangered.) But in the second, the net was not broke,
neither was the ship tossed (us being freed from all
those

those heresies and schisms) In the first fishing they caught fishes without number, (that it might be fulfilled which was written, multiplicati sunt super mimum) but in the second, there was a certain number, (for none but the number of Gods Elect, shall enter into the kingdom of Heaven) by this (saith he) is manifestly declared unto us the State of the whole Church, and the high prerogative of the blessed Apostle S^r Peter, the prince thereof.

Psal. 39.

Luk. 15.

Mat. 24.

7 h. 21.

But if neither *Peters fish*, nor *Peters fishing*, nor his *nets*, nor yet his *ship*, can *preach* unto you the *supremacy* of this *Disciple*, let the waves *roare* out his *prerogatives*: and *thunder* in your ears, how that none (besides him that made them) ever made their *faces*, *pavements* for his feet, but he to whom you deny this *great* mystery, to *enthron* him into the *same* power with *Christ*, by his walking with him upon the *same* water: being *many* waters, (in *many* places of Scripture) signify *many* people.

Mat. 17.

Think you that there was no mystery therein, that when our Saviour *Christ* beheld more ships than *one*, that he should *only* enter into that which was *Simons*? Or that it doth not teach us thereby to understand that *there* is the Church into which *only Christ* entred? Out of which he *only* taught? And of which *Peter* *only* was the Master?

Luk. 22.

That he concerning whose deficiency of faith, there was a strife between Satans sitting, and Christs prayer (and being converted *only* was commanded to convert his brethren) should have no prerogative *above* his brethren?

That he (whilst the *eleven* remained in *Jerusalem* in incredulity) who all that while had conference

ence with our Saviour (after his resurrection) to whom St. Paul gives that precellence (that he was seen of *Cephas*, then of the eleven) should be esteemed no more then one of the *twelve*? Luk. 24. 11.
Luk. 24. 34.
1 Cor. 15. 15

That he whose feet *Christ* washed first, who called together a general council, and in the midst of all the Disciples, stood up and published an election, who after the holy Ghost came down upon them, was the first promulgator of the Gospel, and the mouth of all the rest, who made the first great conversion of three thousand souls, who wrought the first miracle before the gate of the Temple, upon the man that was lame, and notwithstanding *John* was with him, yet it was *he* that had no silver and gold, but what *he* had *he* gave; that *he*, I say (all these considered) should be thought by any, to be no more then any of the rest, and be no miracle it self, is one to me? Joh. 13. 6.
Joh. 22.
Acts 1.
Acts 3.

That he (who gave the first sentence of condemnation upon a crime that was ecclesiastical (which condemnations second, was Gods judgement, and its attendant death) who like some General of an Army, riding about to see what part of the Army most wanted his directions, passing through all the quarters, visiting the saints, to whom the preaching of the Gentiles was first declared by the opening of Heaven, and descending of the four corner'd sheets to earth: and by a voice from heaven, by name was commanded to arise kill and eat of all the four elements, or the four quarters of the earth contained) should be now tyed (by our opinions) to his post, or his jurisdiction confined to some one corner of the World? Acts 5.
Acts 9. 32.
Acts 10.

- That he (for the security of whose person was appointed (by *Herod*) no lesse a guard, then *four quaternions* of souldiers (as if he had been a prince) for whom (as if no lesse) *prayers of the Church were made without intermission* (as if the whole body (at the same time) were in danger of losing of its head) for whose sake a rescuing *Angel* of the Lord, made *Peters* dungeon his *presence chamber*: and that *darknesse*, a *shining light*: whose *girdle*, *shoes* and *garments*, were helped upon him, by such a Master of the robes, as had already hung the prison walls with his own glory: to kisse whoie feet, the *chains* fell from off his hands: for whose security, the iron gates (of their own accord) gave him their passe: who *first* spake in the *first* general Councel, and appropriated the conversion of the Gentiles to his *own mouths*; who whilest he spake, the Scripture mentions, how all the multitude held *their peace*: whose presidency was signified by his posture, for it is observed by the Evangelist, how he alwaies (when he spake) *stood up*: as also when others did begin to speak (as *St. James* the bishop of the very place (*Jerusalem*) how they spake with *reverence*) whom to honour, so great an *Aposile* as *St. Paul*, took so great a journey, *purposely* to see him, which word in the original, signifies not only a bare visit, but a beholding him, as one would behold a person of some great quality, majesty and excellence: which kind of visit, set all the fathers in admiration; the word importing in the original, as if it should have said, to *historize the great St. Peter*: that is, to look upon him, as if one were to draw his picture, by the pen of some exact
- or

or rare Historian : some of the fathers considering duly the force of that word in the original said no less, but that *it* expressed no otherwise then as if he was *their prince*; others said, *it was worthily done so to St. Chrys.* desire the sight of Peter, as the *prime Apostle* : to whose *Hom. 87. in* care the Church was deligated by Christ : *St. Hierom Joh.* and Tertullian making a greit mystery of this visit, that *he* (I say) after all this) should be (or be esteem- *St. Ambrose upon the place.* ed) no more then the rest of the Apostles, or but *Hier.ep. 103* like some fore-man of a Jury, is to me the most *ad Paul to 3.* shameles peece of wickednesse, and malicious dero- *Tert. de pra-* gation that ever was abtruded upon the beleef of *scriptionibus.* man : to no other purpose, but to beat down Peter *Reynolds ca. 5. Divis. 3.* that they may beat down the Pope, that so they might have no Arch-bishop, no Bishop, no King, and at last, no Christ.

But come, methinks I have no mind to leave off so soon, more pains would be well bestowed : no labour lost : the subject is too good to be weary of it : and too necessary, to leave any thing unsaid, that may advantage such a cause : for if we make not good the rock, we cannot build upon it. Come ye Rooters of foundations up, that are laid in promise, if you will not let Peter have his *supremacy*, let us compound with you in his behalf, let him have his *primacy* among the Apostles ? Let him be the *prime* man amongst them, for so *all* the Evangelists reckoned him, in their several Catalogues of the Apostles : so when they named but two, or three, or four, Peter was always named *first*, not *imprimis*, as poor conceited Reynolds deemed him, as some fore-man of a Jury : but *primus*, the first, as Saint *Reyn. ca. 5. Divis. 3.* Mathew expresseth him *πρῶτος*, a word so significant

Beza in An- cant in the Greek, that *Beza* thought it had been
or. test. anno foisted into the text, by some favourer of *Peters*
 1556. primacy: *The first*, not by way of order, but by way
 of excellency: not as being only the first that was cho-
 sen, and so alwaies the first that was named, but *the*
first, as he was the *the first that acknowledged*, and o-
 penly confessed, the Divinity of Christ.

The first that preached unto the Jews.

Mat. 16.

The first that converted the Gentiles.

Act. 2.

The first that resisted the Synagogue.

Act. 10.

The first that confirmed his Doctrine by mi-
 racle.

Act. 3.

The first that amplified the Church by an addi-
 tion of three thousand iouls.

Act. 4.

The first who alwaies rise up to speak.

Act. 2.

The first who always propounded businesse.

Act. 19.

Not *the first*, as if he had been but like some *seni-
 or fellow* of a Colledge, but *first* as principle of that
 Colleague.

If you will not let him be this, he shall be more:
 if you will not let him be *primus ante omnes*, he
 shall be *Solus inter eos*: the only man amongst them:
 for only to him was it said,

*Whatsoever thou shalt bind in the Earth shall be
 bound in the Heavens: and whatsoever thou shalt
 loose in Earth, shall be loosed also in the Hea-
 vens.*

Onely to him, *I have prayed for thee Peter, that
 thy faith fail not.*

Onely to him, *Confirm and strengthen thy bre-
 thren.*

Onely to him, *Thou art Peter, and upon this Rock
 ill I build my Church.*

Onely

*Onely to him, To thee will I give the keys.
Onely to him, Feed my sheep, feed my lambs.*

Not only to him, but to him alone, when he stood in the *midst* of *all* the Disciples: And therefore those words in *some* kind or *other* must have an *exclusive* meaning: or else our Saviour would have spoken in a *general* way to *all* in general: for when he spake unto them *all* in *general*, conferring *lesser* priviledges upon them *all*, in *common*, he conferred them with such *short* and *limitting* expressions, to what he was wont to do when he spake to *S^t Peter* in *particular*, that you may easily perceive the *pre-heminence* of his power and dignity, to be *above* the rest of the Disciples; in so much that though they were *all* foundations and rocks (as I have observed before) in regard they were *all* chosen to preach, and plant the Gospel, *all* immediatly instructed by Christ, had *all* most *ample* and *universal* jurisdiction throughout the whole Empire of Christs dominion: yet so, as that you might easily perceive that they were not *all* *alike* instructed, amplified, or chosen: and *their* authorities to be but *delegate*: *Peters* ordinary: their power to be *absolute* over *others*; *Peters* over *them*: they *all* to have *keyes*, but with *dependance* upon *Peter*: they *all* to be *foundations*, but *Peter* the *first* foundation after Christ: the *main* foundation whereon Christ built his Church.

But if you will know the sure meaning of the *comission*, you must look upon the *execution* of that authority: and *then* if you find unquestionable proceedings of his, to be answerable to a *supream* authority, will you question his *supremacy*?

Now let us examine *Peters* behaviour of himself, in *after* times, in the discharge of this high dignity, which we say Christ conferred upon him, and that is the only way to know whether he was *magnus*, *major*, or *a maximus*. Now what do you think?

Acts 2. we find him publishing the deposition of one Bishop, and an election of another: is not this the property of a high priest, or Arch-Bishop? Did he not pronounce *Judas* to have lost his Bishoprick, and propounded another to be chosen in his room? We find him pronouncing the sentence of death upon *Ananias* and *Saphyra*, and is not this the property of a Chief-Justice?

Acts 5. We find him calling a general Council of Apostles, is not this the office of a supreme pastor? And though the Council was assembled in *Jerusalem*, in the presence of Saint *James* Bishop of that City (even in his own cathedral seat) yet, even there, first speaking, and delivering his mind: and St. *James*, and all the Apostles (*there*) ratifying his sentence.

Acts 8. We find him (though Saint *Paul* was an Apostle of the uncircumcision, yet) first calling the Gentiles: first giving notice of their admission into the Church.

We find him the only man to whom the vision appeared, of the four cornered sheet, as shewing that it was a thing belonging only unto him, to kill and eat, that is, to exercise dominion, power, and jurisdiction over all from east to west, from north to south, from one to every place: is any thing more plain? Yet if this will not suffice, consider but how far short the priviledgs, and commission which Christ

Christ gave to all the Apostles in general were to those which he did give to Peter in particular, and you will have cause of further enquiry, and begin to find the taste of satisfaction. For,

To all in general, *Whose sins*; to Peter in particular, *Whatsoever*.

To all in general, *Whose sins ye forgive*; to Peter in particular, *Whatsoever thou shalt bind*.

To all in general, *Whose sinnes ye forgive they are forgiven them*; to Peter in particular, *Whatsoever thou shalt bind in earth shall be bound in the heavens, &c.* More full, more general, more emphatical then the other. *Whose* is limited to *sins*: and *sins*, to *absolution* and *remission*: but *whatsoever* is without all restriction: and may signify, not only *suspension*, or the like; but *excommunication*, *interdiction*, *degradation*, or any other spiritual censure *whatsoever*, in the execution whereof *supremacy* is chiefest exercised. Again,

To all in general, *Not for the World do I pray, but for them whom thou hast given me*; to Peter in particular, *I have prayed for thee* Peter (as if he should have said as having a special care of thee) *that thy faith fail not*.

To all in general, *When the Spirit of truth cometh, he shall teach you all truth*; but *Strength and Confirmation* belonged chiefly to St Peter: wherefore it was only said to him in particular, *Confirm and strengthen thy brethren*.

Of all in general it is only said that they were *foundations*: of Peter in particular Christ said that *Matt. 16. 18.* he was a *Rock foundation, a foundation Rock, whereon he would build his Church*.

To

Mat. ult. 15
Joh. 11. 17.

To all in general : *Go into the World, preach the Gospel to every Creature* ; to *Peter* in particular, not onely *feed my lambs*, but feed them that feed those lambs, *feed my sheep* : makeing him thereby not onely a *Pastor* , but a *Pastor of Pastors*, and the *universal Shepherd*. For besides sheep and lambs, there is nothing more that is in the Church. And besides,

Upon the conference of this so great authority upon *St. Peter*, there was a *higher* expression made to *him* in particular then there was to the rest of all the Apostles in general. For,

To all the Apostles in general, *Go Teach, Baptize, &c.* To *Peter* in particular, *soluam*, which signifieth not only to *feed*, but to feed with *Ruling* and *Governing* ; for the word *pascere* to *feed*, in the Hebrew, is commonly taken for *Regere*, to *Rule* and *Govern*, as Psal. 22. *Dominus regit me*, in hebrew it is, *Dominus pascit me* : so Psal. 95. Where the dominion of the Almighty is acknowledged, it is written, for *he is the Lord our God, and we are the people of his pasture* ; and if *pasture* be taken for *dominion*, *feeding* must necessarily be taken for *Rule* and *Government*.

Four things are to be considered in the Apostles.

1. The Apostolical dignity.
2. The power of preaching.
3. The Order of Priesthood.
4. The power of Regiuent.

In the first three the Apostles were *all* equal.

In the last, *Peter* only, had *Supremacy*.

! And as it was prophesied of Christ, *I will lay the keys*

keys of the house of David upon his shoulder, so the same prophesie like the same penny, served for Christ, *Isay* 22. 22. and Peter both: For to said Christ, and only unto Peter, *To thee will I give the Keys*: not only the key of knowledge, which all the Apostles had, mentioned by St. Luke: but the key of *supream authority*, and *jurisdiction*, mentioned by St. John, viz. *the keys of death and hell*. For it was the custome amongst the Hebrews (as it was with all Nations) to signify the power of government by giving of Keys. For,

Luk. 11. 52.
Apo. 1. 18.
vide Azor.
Inst. mor. pa.
2. c. 9.

If Christ promised the keys to all the Apostles, upon all the Apostles he promised to build his Church. So Christ (by their own argument) could not be the intended rock, whereon the Church was built: and if he promised to build the Church upon himself; to himself he promised the keys of the kingdom of heaven: to himselfe he promised that which he had already: himselfe he made that which he was before: so farewell all the Apostles, as having any power to bind and loose.

O poor and wrigling wormes, rather then serpents! For besides the words of our Saviour, purposely addressed to St. Peters person: was not his name (purposely) changed at the same time, and none of the rest their names? Did not he only speak? he only professe Christ to be the Son of God? Did any of the rest speak? or make any such profession? Did our Saviour name any man else but him? Did he use the plural number at all? Did he not distinguish him by his Fathers name? by a new name? Why should any that are men be so fort-

*Fabrit. in
Diction. Sy-
rio Caldaico.
Hier. in ca.
2. ad Gal.*

tish, as to think that our Saviour (calling him *Peter*, or *Rock*, and expressly saying that upon *this Rock* (or *Peter*, to whom he purposely gave *that name*) *will I build my Church*) should mean *himself*: as if he should have said, *thou art Peter*, and upon *my self* will I build my Church: the same word in both places, both as *name*, and as a *foundation*, signifying the *same* thing, viz. a *Rock* or *Stone*: as *Quido Fabritius*, and *St. Hierom* testify in the very language which our Saviour spake, which was the *Syriac*, and in the *Greek* they only differ in *termina- tion*, but not in *signification*: though in the *English* it be *Peter* in the one, and *Rock* in the other: notwithstanding that *Peter* was the *Rock*, and the *Rock* was *Peter*.

*Cyr. l. 2. in
John c. 2.
Cyp. ep. ad
Quintum.
Tert. l. de
prescript.
Epiha. in
Ancorato.
Amb. ser.
45.
Naz. Orat.
de moder. s. r. Basil. l. 2. in Eunomium.*

This *Christ* said: this his *Gospel* declares unto us: this so much *reason* tells us: this the *Church* beleeved all along: this the *Fathers* of the Church, constantly avouched: this *St Cyril* writes, gives these reasons, viz. That *Christ* called *Peter* by the name of *Rock*, because on him as on a stedfast *Rock* or *Stone* *immoveable*, he was to build his Church. And *St Cyprian* saith, *Christ* chose *Peter* as the *Rock* upon which *Christ* builds his Church: *Tertullian*, *Epiphanius*, *St Ambrose*, *St Greg. Nazian*: *St Basil*, *St Austin*, all of them call him *Ecclesie Petram*, The *Rock of Christs Church*. Now,

Aug. in psa. cons. patrem Donat.

After all this, after so many *hundreds* of years settlement of the Church of *Christ* upon this *Rock*: after so many *hundred* years relyment of the people
of

of God upon this Church: after so many hundred years exposition of the Word of God (accordingly) by that Church: and lastly, after so many clouds of witnesses (all seated full with holy fathers) to that exposition: up starts me in the fag end of the World one *Bertram**: and then comes *Trimtram*: and after him *John an Oaks*, and then comes *John of that c. c. had Stiles*: and such like men as these, and think to shake *Peter* off of his *Rock*; the *Rock* from off of *Peter*: and the people out of their wits: and labour to be beleaved, *contra omnes gentes: contra sanctam ecclesiam catholicam: contra sanctos & antiquos patres*; making the Word of God to drive away the true meaning of the Word: and why must it be so? by what spirit do they do such things as these? Read but the first reformer his own works, and you shall finde*: read but his epistle to *Anonimum*, and you shall see why it must be so: viz, *Doctor Martin Luther will have it so: a Papist and an Ass*, are directly the same: so is my will, such is my command, my will is my reason. (Bravely resolved.) But do you hear, *Martin Luther*? I pray let me speak a word with you.

Let me entreat you that every man may have his own: let right take place: let a stone be a stone; a rock a rock, and *Peter* be *Peter*: let it be as Christ would have it: let it be as he ordained it: let the Church know best what ground she stands upon: let the household of faith know best upon what faith her house is built: let the fathers of old, let the ancient fathers of all ages know more then the children of one generation: you will not, you will not have *Peter* to be *Cephas*: you will not have him to

* A Protesta-
tion of that c. c. had
found out be-
fore Beren-
garius incon-
sistation of
the Mar. of
Worcester his
saying that
Berengarius
was the first
Protestant
that could be
heard of a
great victory
to find but
one.
* By the De-
vil see Luth.
ep. ad Anoni-
mum tom. 5

be *solus* : you will not admit him to be *primus* : he shall be MAXIMUS : and that in spight of all false Glossers, single Expositors, private Interpreters, or *Fat-Guts*. Nor will I deal with you, as you with us : my will shall not be my reason : my reasons, commands : nor my commands *sic volo's* : my will shall be, that *his* be done, who taught us so to pray, and so to doe : my commands, to prove that will, approve, that Legacy : and my reason is, because that Christ hath left it so in his last Will and Testament, viz. So that One was to be the Chief, or Prince, or Prime, or Greatest amongst the Apostles, which as I take it in Latin is called MAXIMUS, which One was Peter. And,

From the same flower from whence you draw your poison, will I extract this honey : from the same sentence from whence you derive such falsehood, will I produce this truth, viz. *Ye shall not be so : He that is Greatest among you, let him be as the younger, and he that is Chief, as he that serveth.* And now to the businessse.

Ye shall not be so. How ye shall not be so ? Ye shall not be so as that one amongst them should be Greatest ? No such matter : for Christ said that one was Greatest : viz. *He that is Greatest,* and *He that is Chief* : so that one was Chief, and one was Greatest : but *It shall not be so with you*, that is to say, as it was with the kings of the Gentiles, who *lorded it* and *domineer'd it* over one another : as appears in the verse immediatly going before this text ; but it shall be so with you, as that One of you shall be Greatest : yet so as if he did but serve : as appears

appears by the verse *immediately* following *after* the *Luk. 22. 17.* same text. Wherefore,

All the successors of *St. Peter*, as shewing that they are the successors of this *Greatest* amongst the Apostles : write themselves *MAXIMI* : but as shewing also that they were to succeed him who also was to rule as if he did but *serve*, stile themselves *servi servorum Dei*. But,

Nothing will serve some men except such servants serve, as *trencher Chaplains* : but such a kind of service was not meant by our Saviour : but being such a servant, as our Saviour was himself (and proposed himself as a pattern) who washed his Disciples feet, whilst he was the *head* of those Disciples. Wherefore,

As our Saviour in that place taught them all (in general) *humility* in the words *vobis autem, it shall not be so with you*, so in the words following, he taught *one* in particular, how to behave himself in government over the *rest*, when in particular he directed his words unto *Peter*, viz. *But he that is greatest*, and that not only he that *is* greatest, but he that is greatest amongst *you*, *you* the *Apostles* : and that he directed these words particularly to *St. Peter*, appears further by his continuing that particular respect unto him all along. For as soon as ever he had so said, immediately he applies himself unto *St. Peter*, crying out unto him (as if *Peter* had been the conclusion of all the premises) *Simon, Simon, behold, Satan hath desired to have you*, that he might sift you as wheat. Why *he* more then any of the *rest*, if *he* were not more then the *rest* were, if *he* were not the *Greatest* subject of the discourse : but

(as if our Saviour should have said) Satan would fain have *you Simon*, because he knows or conjectures that I will build my Church upon *you*: he desires not to fight against the right hand, nor the left, but against the *King* of Israel, against *him* that I shall make the *Greatest* amongst the Israel of my people: but I have prayed for *thee*, for *thee Peter*, that thy faith faile not, *thy* faith above the faith of all the rest.

It is true, the Apostles did strive who should be greatest: but the way to tell them that *One* should not be Greatest, was not to tell them of a *Kingdom* which he had appointed for them, for in a *Kingdom* *one* must be *Greatest*: the way to tell them that *one* should not be *Greater* than another, was not to tell them how he that *was Greatest* should behave himself: the way to leave the business undecided, was not to say unto *Peter*, *Simon*, *Simon*, behold, Satan hath desired to have *You*, that he might sift *You*, but I have prayed for *You*, that *Your* faith fail not.

If you search the Original of the Syriac language, the word *Dirosh* signifies as much as *princeps*, *prince*, which is the language wherein our Saviour spake; if it were otherwise, the *lesson* that was taught; the *example* that was proposed; the *instruction* that was given by Christ: how did they belong to any of his auditors? how comes *Simon*, *Simon* in? how is *that* saying connected with the former discourse? This conversion of our Saviours speech unto *Peter*? This redoubling of *his* name, without mentioning *any* of the rest? This prayer for *him*, and not for *any* of the rest? This *authority* and
strengthen-

strengthening of his brethren given *him* and not to *Apoc. 21.*
any of the rest? Unless *he* were to be *the* man, *Cant. 6. 3. 2.*
that was to be *the* Greatest of all the rest: the Head *Mat. 13. 38.*
of his Church, the Prince of his Kingdom. Is not *41.*
his Church a *City*, will he not he appoint a Governor? *Ioh. 10. 16.*
Is it not a *Camp* royal, will he not make a General? *Luk. 10. 34.*
Is it not a *Kingdom*, will he not appoint a King? *1 Tim. 3. 15.*
Is it not a *Sheepfold*, will he not have a Shepherd? Is
it not an *Inne*, will he not have an Host? Is it not a
house, will he not have a Master? Is it not a *field*, will
he not have a husbandman? And,

If it was an argument of *Bellisarius* his greatnesse
to have *his picture* on the *one* side of the imperial
coyn, the *Emperors* on the *other*, with this inscription
(like a glory surrounding his effigies) viz.
Bellisarius Romanorum Decus: was it not an argu-
ment much more of *Peters* Greatnesse or Maximity
to be matched with *Christ* in the *same* tribute money?
To walk with him upon the *same* water? To re-
ceive him *only* into the *same* barge? For *Christ* to
preach *only* out of *his* ship? Why not *Maximus*?
Why not *Maximus*, when *his* death, and manner of
dying, *only* was foretold by *Christ*? Why not
MAXIMUS, when *Christ* *only* said to *Peter*, Launch
into the deep? When for him *alone* prayers were
made without any intermission by the Church?
Lastly, why not *MAXIMUS*, when to *him* *alone*,
as to his Greater (saith *Oecumenus*) *Paul* came to *Oecum. in*
Jerusalem for to visit? And as he saith in his own *hunc locum.*
Epistle to the Galatians (according to the greek text)
He came to *historize* the Great *S^t Peter*.

Lastly, Because this heresie of denying the ho-
ly Apostle *S^t Peter* his supremacy will not be try-
ed

ed neither by God nor his Country, nor by the be-
liefs of all ages and countreys in the World, we
will presse it to death, with the weight of its own
Protestant confession, the confessions of the most
learned and renowned Protestants. As,

As he is al-
ledged in
Whitgifts
defence, page 173.

1. Calvin, who plainly tells us that the twelve A-
postles had one among them to govern the rest.

See further page 469.

2. Musculus, who saith, The celestial Spirits are not
As he is there equal, the Apostles themselves are not equal: Peter
alleged also is found in many places to have been chief among the
pag. 66. rest, which we deny not.

3. Whitgift, who saith, Among the Apostles them-
Whitgift vi. selves, there was one chief, &c. that had chief au-
supra p. 375. thority over the rest, &c. that schisms might be
See p. 595. compounded, in so much as he doubteth not to an-
and p. 62. 63. swer certain places of Scripture objected by our o-
65, 69. 70. ther adversaries against Peters primacy.

Fulk in his
retentive a-
gainst Bri-
stow motives
p. 248.

4. Mr. Fulk, who acknowledgeth the fathers of
the Primitive Church to have beleaved the dignity
of Peter to be above the rest of the Apostles, but
this he saies was more then the holy Scriptures of
God did allow of.

Centurists 5. The Centurists, who acknowledge, but yet blame
Cent. 4. col. St. Hierom for saying that the Church was built up-
1215. on Peter.

Cent. 4. col. Who acknowledge but yet blame Hilary for say-
555. line 10. ing that the Church was built upon Peter.

Cent. 4. col. Who acknowledge, but yet blame Nazianzen for
558. line 54. saying that the Church was built upon Peter.

Cent. 3. col. Who acknowledge, but yet blame Tertullian for
84 line 73. saying that the Keys were given to Peter only, and
that

that the Church was built upon him.

Who acknowledg but yet blame Cyprian for usually saying that the Church was built upon Peter. *Cent. 3. col. 84. line 59.*
 l. 1. Epist. 3. l. 4. ep. 9. &c.

Who acknowledg but yet blame Origen for saying *Cent. 3. col. 85. line 3.*
 (tract. 5. in Math.) that Peter worthily deserved to be made the foundation of the Church, and for calling him (*hom. 7. in Lucam*) the Prince of the Apostles.

6. *Danaus*, who acknowledgeth all the Fathers so *Danaus in resp ad Bel. Petrus & super hanc Petram*, as infering thereby the *1. p. 277.*
 Church to have been built upon the person of Peter, but he saith they were wicked Interpreters.

7. Master *Covel*, who saith, If this were the principal means to prevent schismes and dissensions in the primitive Church (speaking before of a necessity of the one in the Church above all the rest for suppressing the seeds of dissention, page 106.) when the graces of God were far more abundant and eminent then now they are: Nay if the twelve were not likely to agree except there had been one chief among them, for saith *Hierom*, Among the twelve one was therefore chosen that a Chief being appointed, occasion of dissention might be prevented, &c. But if (because these holy Fathers were of opinion that Peter deserved to be preferred before all the Apostles, because Peter loved Christ more then all: and Christ preferred Peter before them all, and that he alone received the Keys of the Kingdom of Heaven to be communicated to the rest because Christ gave the Keys to him alone) it be lawful for such as *Fulk*, *Reynolds*, &c. to call such holy Fathers *absur'd* and *dostards*, and say the

ancient Fathers were deceived herein, that I must leave to the Reader for to judge.

Thus we see how *Christ* chose *Peter*, and ordained *him* to be the *Rock* whereon he hath built his Church, how he gave *him* the *keys* of *jurisdiction* and *principality* over his kingdome, how he appointed *him* to be the *greatest* ruler in his family, the *chief* shepherd of his flock; we see how *he* exercised his office accordingly, how the rest of the Apostles gave him the respect that was due unto a person of so *great* calling, how all this is confessed by Protestants themselves: now let us see how he was received and allowed of in after ages, by the *ancient* Fathers of the Church, after that he was dead and gone.

CHAP. XXIII.

How St. Peter was received and allowed of in after ages by the ancient Fathers of the Church, and whether that reception be answerable to what is urged on his behalf, together with his own behaviour according to their acknowledgments.

*Oecum. in
hunc locum.*

HOW he was received by succeeding times by the ancient fathers, appears by *Oecumenius* who concluded him (as we have said already) and as *St. Paul* concluded him, and our Saviour *Christ* himself concluded him, viz. to be **MAXIMUS**.

Amb. ser. 43.

St. Ambrose called him *Rock*, or unmoveable
stone

stone, who upheld the whole weight and fabrick of Christian work.

Origen, the great foundation or most solid stone upon which Christ built his Church. Origen hom. 5. in Exod.

St. Gregory, One to whom the principallity and whole charge of the Church was committed. Greg. 1. 4. ep. 32.

St. Dionysius, the stay, pillar, and chief of Di-vines. Di. n. l. de di. nomi. c. 3.

Epiphanius, the Captain of the Disciples. Epip. her. 51.

St. Bernard, the only Vicar of Christ. Bern. lib. de

St. Cyril of Jerusalem, the most excellent prince of the Apostles. consider. Cyr. Hier. ca. 2.

St. Cyril of Alexandria, prince, and head of the rest, St. Austin, head; Optatus, head; St. Hierom, head; St. Chrysostom, head; Tertullian, head; St. Cyprian, head. Cyr. Alex. l. 12. in Job. c. 64. Aug. in psa. 6. de verb. do. sec. Jo. ser. 43. ser. 15, 16, 26, 29. d. sanctis Annot in Job c. 30.

Can the sinews of Christs body receive any strength or vigour whereby to knit the body of Christs Church together in unity, except it derive its origin from some brain? Or can there be a brain without a head? But you will say Christ is this head, but you must think as well as say that this body of Christ is visible: will you have a visible body with an invisible head? And if you would see how he behaved himself which all these holy fathers esteemed him to be, read but the ecclesiastical histories, and you will say that there was scarce any one part of Christs body that received not its animation from that source, that brain, that head.

Baron in A- Who preached (according to the vision of the
 nual. Christi four cornerd sheet) not only in *Fury*, or the pro-
 44, & 45- vices thereabouts, but in *Syria, Bithinia, Pontus,*
 Symon Me- *Galatia, Cappadocia* ? Who converted the Brit-
 taphras. tains (and made good the prophesie, *the Isles shall do*
 Lippom. n29 *thee service*) ordered *Bishops, settled Priests, Dea-*
 Junij rom. 5. *cons, Churches* there ? Who planted Churches
 Anno Dom. 63. from east to west ? See your own Authors testify-
 Euseb. pam- ing as much, viz. that St. Peter came to *Britain*
 philisthe An- and then planted the Gospel as before said. See
 nientest of all your Protestant Authors confessing as much, viz.
 the ecclesiast. Camden in his *Brittania*, and in his *Remains*: See
 Historiogra- your Protestant Bishops acknowledging the same.
 phers. See the venerable *Bede*, our own Countryman, de-
 Horsfield. 1. Hist. ca. 2. claring how St. Peter was not unmindful of our
 Brought. n. l. Country of *England*, after death; in scourging St
 1. cap. 24. *Laurence* in the night time with most severe stripes,
 Cambd. p. 52 for being the *Jonas* of his Country, and forsaking
 Remains p. 4. his flock in time of persecution. See your own
 Usher Antiq. most holy and renowned British Kings, testifying
 of Brit. c. 1, in their own royal Charters, how the blessed A-
 & 16. postle St Peter, after his death, with the service of
 Bede l. 2. c. 6. *Angels*, dedicated the Church of St Peters in *West-*
 King Edgar *minster*, with the imprinting of the holy crosse,
 and K. Edw. and unction of the holy Trinity. Lastly, see the
 the conf. in royal English blood restored by St Peter by his ap-
 their Char- pearing in a vision to *Brithwold* the holy Bishop of
 ter made to *Wilton*, or *Winton*: and anointing St Edward
 that Mona- King of *England*, foretelling the years of his reign,
 stry as is re- and the end of the *Danish* fury: and saying, the
 lated by Bish Usher in his
 book de primordiis eccl. *Brittanica* 16. p. 741. 742. and *Wever his monum-*
 Bish. Parker in *vita stigandi Bish. Gean.* in *vita Brithwoldi.* *Cambd.* in
 Rem p. 5. *Holm.* l. 7. c. 15. *Jackson Ann.* 909. See *Malm.* l. 2. Reg. c. 13.

Kingdom of *England*, is the Kingdom of God; and all this acknowledged by *English* Protestant Bishops, and many other grave and learned Authors. Englishmen should not be so ungrateful as to pluck this *Samphyr* from the *Rock*, and say that the *Rock* was *chalk*. English Bishops may see (if they please) that *St. Peter* hath stripes for *hereticks*, as well as *fugitives*.

But now my pen is got home into its own Country, it roots it selfe within its native soil, I can hardly get it out again, to observe who placed *St. Marke* at *Alexandria*: *Evodius* at *Antioch*: *Fason* *Metaphraces* at *Theſsalonica*: *Appollinaris* at *Ravenna*: *Rufus* at *apud surinum* *Capua*: *Euprepinus* at *Verona*: *Aspernates* at *Naples*: *die 29 Junii,* *Procorus* at *Nicomedia*: or who appointed *Sixtus* *Innoc. primus.* in *France*: *Martial* and *Eucherius* in *Germany*: *in ep. 1. ad Dicennium.* *Torquatius* in *Spain*: *Martianus*, *Berillus*, and *Philippus* in *Sycily*: who sent Ministers throughout all the *west*, and *north*, throughout all *Asia*, and the *Ilands* that ly between: who writ his *Epistle* general: in a word, who planted the *faith*, sent *preachers*, ordained *Priests*, consecrated *Bishops* in the *universal Church*? Who but *Peter*? *Peter* did all this. Now I shall only aske my Countryman *Reynolds* (or if he hath any executors to his will) whether *St. Peter* (who did all these things) behaved himself like unto some *fore-man* of a *Fury*, or like unto one that was *greatest amongst the Apostles*?

What Religion must that needs be, which takes such pains to invent such arguments, to cry down him, whom heaven and earth, God and man united together, all concur in setting up, as a *Father* of Nations, and the *greatest* instrument (that

was merely man) of mans salvation?

That this receiving and allowing of him in this capacity in after ages is acknowledged by Protestants,

Cent. 3. co. 85 See the Centurists, acknowledging *Origen* to have tearmed him *Rock of the Church*, and *Prince of the Apostles*.

Calv. Instit. l. 4. c. 6. f. 8. *Calvin*, the fathers to have expounded the words of our Saviour, *super hanc petram*, as signifying the Church to have been built upon *Peter*.

Fulk in his Retent. &c. pag. 248. *Fulk* bringing *St. Cyril of Ferusalem* (catech. 2.) affirming *St. Peter* to have been *Prince and head of the rest*: *St. Cyril of Alexandria* (l. 12. in *John c. 64.*) calling him the *pastor and head of the Church*, placed by *Christ* over the whole Earth. *St. Chrysos.* (in *Math. hom. 55.*) stiling him *Apostolorum vertex*, and *Master of the whole World*. And the *Council of Calcedon Aets 3.* stiling him the *Rock*, and *top of the Chatholique Church*. *Concil. 2. Turoense Can. 10* making mention of the celebration of a festival day in honour and memorial of the erection of the holy *Apostle St. Peters Chair*. And *St. Austin* (*Serm. 15. de sanctis*) saying that they justly honoured the memorial of that *States erection*, which was erected for the good of the whole Church, when our Saviour said, *Tu es Petras, wherefore the Church worthily reverenceth that foundation*.

Plato in pol. Aristot. l. 3. polit. c. 11, 12 Thus we see this convenient Government of the Church (to order, peace and unity) by *One* (therefore not subject to division: many must: few may: one cannot differ:) this divine form of Regiment
& l. 4. ca. 2. Isoc. Orat. 3. (most agreeable to the divine nature, most agreeable to what it was when *Christ* was upon the earth

(a Monarchy, under him, and by him alone first planted and founded) most agreeable to what it was when *Christ* left the Earth (a Monarchy under *Peter* his elect, and so by *him* alone ruled and governed accordingly as *Christ's* Vicar or vice-gerent upon earth) sufficiently I hope proved unto you: the next thing which we are to prove is,

CHAP. XXIV.

That this Monarchical way of Government was to succeed to all posterity.

AND this I prove,
First, By the prophecy of Prophets. So *Daniel* prophesied that the Kingdom of *Christ's* Church should never be dissolved. *Dan.*

So I say, My Spirit that is in thee (that is, the Church of *Christ*) shall never depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from this present and for ever. *Isay 59. 21.*
Where not only the succession is implied, but a Monarchical way of Government in the succession of that Church.

Secondly, By the prophecy of Angels, for so the Angel *Gabriel* prophesied; *Et Regni ejus non erit finis*, and of his Kingdom there shall be no end. *Luke 1.*

Thirdly, By the prophecy of *Christ* himselfe at the institution of that Kingdom, *viç. Thou art Peter, and upon this rock will I build my Church,* *Mat. 16.*
and

ew

An End to Controversie.

and the gates of Hell shall never prevail against it.
Now,

Christ's Church so built was ever since *Christ* was, and *must* be ever to the end of the World: which could not be, if *Peter* was not to be for ever in his successors, since his person ceased to have a being. *Christ* did not grant that priviledge to *Peter* for term of life, or lease of years, nor part or portion thereof, but all his whole Church entirely; Wherefore it was *Simon* that dyed, *Cepha non moritur*, the Rock never dies: doth not the humane Laws of temporal Kingdomes tell us, *Rex non moritur*, the King never dyes: and shall such a Rock foundation as *Peter* faile? Was not the pastoral dignity conferred upon him, as a publique person? Was not the conference a Kingdom? Shall *Daniels* prophecy of the everlasting Kingdom of *Christ* submit unto their dreams? Shall *Christ's* Kingdom prophecied by Angels to have no end, end before his Kingdom come?

O ye Kings of mighty Kingdomes, do not receive titles of honour, continue those titles (and * glory in them) as from *Peter*, and then deny him to be *Peter*: do not throw dung upon the Rock from whence those diamonds were picked, wherewith you illustrated your own diadems: do not eat the plums off, and cast the stones at the tree. Kings should be more noble, thankfull, grateful: It is enough for the people of *Amsterdam* to glory in the priviledges, charter, City-arms that the *Keiser* gave unto them, and to fight against their Emperor.

* King James said he gloried more in the title of the Defender of the faith, then in the title of King of Gre. Britain in speech at the Parliament house.

Fourthly, As this Monarchy ought to succeed according

according to the rules of *promise* made by *Christ*, when he promised to institute that *Kingdome*, so the *succession* of that Monarchy is clearly evinced by *Christs* own words, when he performed the promise of that institution, *viz. pascite oves meas*, feed, rule, govern or defend my sheep. For, *Joh. 21.*

This was not meant for a *day*, or a *month*, or a *year*, or *years*, or *searm* of years, or *life*, but as long as there should be any sheep to feed. For *Psal. 95.* this commission could not be limited to *Peter*, or to *Peters* time, but must be extended unto others that must succeed him, to all *ages*, as long as there is time, and sheep to feed: except you will imagin that the *prevention* of *schism*, and *heresie*, the *astone-ment* of *dissentions*, the *settlement* of *peace*, *perfecti-on* of *government*, under the most perfect form, not to be as necessary and behoofull for after times, as in the beginning: except you will imagin *Christ* to have been lesse carefull and indulgent towards his Church, in *future* times, then *former* ages; except you will imagin *Christs* spouse to have committed such a fault, as utterly deprived her of the prerogative royal, which she received from her Bridegroom, and then you must imagin withal, that *Christ* was not able to make good his promise, *viz. That the gates of hell should never prevail against her.*

And it is far better for us all to agree in this, in which *all* have agreed, then so to disagree amongst our selves, as sometimes to hold a *man*, sometimes a *woman*, sometimes a *child*, sometimes a *boke*, sometimes *clergy*, sometimes *layery*, to be the head of the Church.

1 Cor. 12. 21

Fiftly, This fucceffion of Monarchy in the Church, is proved out of the words of *S^t Paul*, where he reſembled the Church (and that not only as it *was*, but as it was to *be*) to a *body* that was to have a *Head*, that ſhould *ſay* to the feet, &c. (not to feet, that ſhall ſay we will have no Head) and therefore ſo it ought to be for ever.

Sixtly, By the words of *S^t John*, who prophesied accordingly, *viz.* that there ſhould be *one* fold, and (not *many*, but) *one Shepherd*, or *one Paſtor*; and it (notwithſtanding all that hath been ſaid) you will have this *one Paſtor* to be *Chriſt*, (as excluding all *other* ſucceſſive Monarchs in the Church) you muſt excuſe your ſelves, for the *ſtock* is viſible; the *fold* is viſible, the *paſtor* muſt be alſo viſible. the office is *ordinary*, the charge *perpetual*, therefore *viſible*, therefore *ſucceſſive*: except ye ſhould imagin the Synagogue of the *Jews* to triumph in the ſucceſſion of her high and linial Priests, and the Church of *Chriſt* (eſtabliſhed in better promiſes) bankrupt-like, to put the key under the door and cry, *finitus*. Except ye will imagin it to be neceſſary for a Church whoſe windows had no further proſpect then over a Country no bigger then twice ſo big as *Yorkſhire*, to be ſo qualified (which was but a *handkerchief* in compariſon of the *ſheet* let down to *Peter*, whoſe four corners were the four diviſions of the four quarters of the earth, from whence the four windes proceed) and not to be neceſſary for ſuch a circuit as he took, who with *his bow in his hand*, and *his crown upon his head*, rid conquering, and ſo conquer Nations. Fancy but how you will have Gods people, otherwiſe *quieted*;
Bithops

Apo. 6. 2.

Bishops agree: Patriarchs reconciled: Councils called, directed, ordered, guided; business in Council composed, moderated and determined: but what should I speak any more in proof of the succession of a supreme authority by one in the Church of Christ, when it is so plain a case, so plainly necessary, that the most judicious Protestant Divines themselves acknowledge the same.

viz.

Mr. Cartwright, who saith,

This point of keeping peace in the Church, is one of Cartw. in his those, which requireth as well a Pope over all Arch- 2 Reply. para Bishops, as one Archbishop over all Bishops in a 1.p. 582. Realm. Viz.

Melancthon, who saith,

The Bishop of Rome is President over all Bishops, and Cent. ep. the. this Canonical policy, no wise man doth or ought to ep. 74 juxta disallow: for the Monarchy of the Bishop of Rome, is edit. B. 100 in my opinion profitable, to the end consent of doct. in An. D. 1597 may be retained. Viz.

Luther, who saith,

Whereas God would have one Catholique Church Luth in loc. throughout the whole World, it is necessary to have one con. cl. f. 1. people: yea and of this one people, one father ought c. 37. p. 107. to be chosen. Viz.

Covel, who saith,

The Church would otherwise be in a far worse condition then the meanest Commonwealth, nay almost Covel in his then a den of thieves: for then it would be left destitute Exa. against the plea of of means to convince and suppress heresies. And a 1an. p. 107. little before, Authority must procure unity and obedience. And this Apostolical way of Government

An End to Controversie.

by one, he tells us *was not to cease with the Apostles, but to continue.*

As to my Countryman Mr. Cartwright: If one Pope over *all* Archbishops, be so requisite (as well as one Archbishop over *all* Bishops in a Realm) in point of keeping peace and unity in the Church, what made you Clergymen of the Realm of *England* first to forsake that one Pope? Till neither Bishop, nor Archbishop, Dean, nor Prebend, Canon, or Chanter, Quirister, or Singing-boy was to be found in your Church, or Church in your Kingdom, or Kingdom in *England*. You did not think it would have brought it to this: what might you not think it would have brought it to? how could you think the currant (having made so large an outlet to let out your superfluities of waters) should ever stop when you made so great a breach in your *dam head*, before you made your *sluces*?

As to you Melancthon: If the Monarchy of the Bishop of Rome (in your opinion) was so profitable to the end, that consent of Doctrine might be maintained, accounting it such *policy* and *wisdom* to allow the same, as that it ought to succeed, what *policy* made you so *simple*; and what *wisdom*, *foolish*, to disallow the Pope (whom you confesse to be the president over *all* Bishops) whereby such dissensions in Doctrine, did suddenly arise amongst you, which I am sure not any of you could appease. This was no Canonical *policy*.

As to you Dr. Martin Luther: If you thought it so necessary (whereby God might have his Catholique Church throughout the World entire) to have one people, and out of this one people, one father

ther to be chosen; what made you to contemn that *only* father, when you had but *one*? Whereby you came to have as *many* several Churches as people: but I know your meaning, though you will not speak it out: if the people would have chosen you to have been Pope of all the Protestant party, I beleeve you would have liked that well: or if the Protestant people of *England* would have let little *Land* alone, to have made himself *Patriarch* of the little World of great *Britain*, all had been well enough. And,

As to you Dr. *Covel* my own Countryman: I shall only ask you this one question, *viz.*

If *Authority* (as you say, and say well) *must procure unity and obedience*: by what *authority* became you *disobedient*, and to break the unity of that bond of peace?

Thus *Lezards* with their own *tayls* deface the impressions which their own *hands* have made upon the sand, whiles *Tribune* or *Dictator*-like (by their necessitated choice of presidents or moderators over every petty Synod) they exercise the same authority under the disguise of divers names, whiles they take such *headship* from the *Church*, and give it unto temporal Kingdomes, Dukedome, families, companies, and private Congregations, whose chieftains all, in several places of Scripture, are stiled heads of the people. Thus *heads* will have no headship, though they be *heads* themselves; and the difference between the *Roman* and the *Protestant* heads over their several *synods* is only this, they allow a *head* to be *permanently* settled according unto *Christs* authority, the testimony of all the

An End to Controversie.

eighteen *general* Councils, and the practise of sixteen ages, and the other as occasion forceth them there-to, like mutinous souldiers chuse out a *head* amongst themselves that lasts no longer then their *mutiny*.

Thus I have proved unto you the supremacy of *S^t Peter*, and by the Protestants own tenents the succession of that supremacy to be necessary, just and requisit; it remains that I prove unto you that succession to have ever been and ought to be beleaved only to be in the Church of *Rome*, and there will be an end of controversie, which end (according to my proposed method) I shall here manifest unto you to be (undeniably) made by five several wayes, which are *all* the wayes whereby controversies are usually, or can possibly be determined. For,

First, You must understand that there is no way of ending any controversie either between man and man, or party and party, but either it must be, 1. By *one* party their YEELDING unto the *other*, which is by way of Submission. Or,

Secondly, By *both* parties appealing unto a *third* (as umpire in the cause) to whose arbitrimt both are resolved to stand and include their judgments which is by way of reference. Or,

Thirdly, By the *known*, and *ever acknowledged* tribunal and seat of judgement provided in that behalf: which is by way of judicature.

Fourthly, By both agreeing upon the same mark whereby the thing in contestation, (*viz.* whose is the true Church) may be found out. Or,

Lastly,

Lastly, (When no such submission, reference, trial at Law, or mark agreed on, can determin the strife) by answering the challenge which one of both parties shall make unto the other, and so ending all controversies by the ones fighting with the other at the same schollerly weapons which the other shall propose, which is by way of COMBAT.

By all which ways and several manners of proceeding, I shall put an end to controversie, and prove by all these manner of proofs, the Church of Rome to be that *one holy Catholique Church, wherein only the light of heavenly truth is to be sought, where only mercy, remission of sins, and hope of eternal happines is to be found.*

nota bene

CHAP. XXV.

As to the first, Protestants have already yielded up their cause unto the Roman Catholique, viz. in granting the Church of Rome to be,

1. **A TRUE CHURCH**, by way of **VE-
RITY**.

Spalatensis l.

cent. suorum

c. 1. n. 20. l.

Land in his relat. &c. sect. 20. p. 129.

2. **THE TRUE CHURCH**, by way of **EXCELLENCY**.

Dr. Field of

the Church

c. 46. and in

his appendices part 3. c. 2. Calvin 4 Instit. c. 2. ff. 11.

An End to Controversie.

3. *THE TRUE CHURCH*, explained by *THEM*,^a to signify *The Catholique Church*, the whole Church, or the only true Church, as Baro^b witnesseth, which speech of his is not only said as from himself, but in the behalf of all the learned Protestants, whose assertion is not rejected by Mor-
 aChil p. 265
 l. cant. sect.
 20. p. 528.
 bBaro in his
 4. ser. sect. 3.
 cIn his ap-
 peal l. 4. c. 2.
 dAlsted l. de
 eccles. c. 2.
 eWhite in
 defens. of his
 way c. 37.
 fCalvin in
 2. thes. 2. v. safe
 4. and in E-
 zek. 16. verse 20. Whitaker cont. 4. q. 5. c. 3. p. 682.
 gCalvin. in
 Gratul. ad
 precent. page
 372.
 hPlessie of
 the Church
 c. 10. page
 358.
 iKing Jam.
 in his first
 speech to the Parliament; also Seravia defens. l. de grad ministr. p. 30.
 kHal. in his
 Rom irrecon.
 cil. sect. 1.

ton^c himself, where he saith, that the learned Writ-
 ers (meaning those of the Protestant Religion) do
 acknowledge the Church of Rome to be the whole Church,
 or the only true Church, and least true, and the true,
 and only true were not sufficient.

4. *TRULY^d A TRUE CHURCH*, which that
 you may easily see
 5. *THE VISIBLE^e CHURCH*, which that you
 may all come up, and repair unto

6. *THE TEMPLE^f*, wherein that you may be

7. *THE SANCTUARIES OF GOD*, which that it may be distinguished from all heretical
 Congregations

8. *THE CHURCH^h OF GOD*, which that it
 may the more endear us to seek unto

9. *OUR MOTHERⁱ CHURCH*, which that
 it may be assigned unto us from all other Churches
 that are but falsely apparent

10. A Church that is Truly Visible^k, which
 that it may be made appear How Truly.

11. A Church that cleaves to the ¹ True, *An-1 King James*
cient Catholique and Apostolical faith: which that it in *his monit.*
 may be contradistinguished from Churches that ^{ep. p. 143.}
 have built up false superstructions, upon as false
 foundations

12. A Church that holds ^m the *Fundamental* ^m *Potter in*
Truths: which that she may be distinguished from *his answer to*
 Churches that have but the shadows of Churches *charitp &c.*

13. A Church that hath the ⁿ *Substance of a* ^{seft. 1. p. 62.}
Church, viz. a Church wherein the *true Scriptures*, *his defence of*
Sacraments, Callings, Successions, and every part *his way page*
 of the true faith is to be found, namely, in the 435.

Church of *Rome*, known by that name and no o- *Potter in his*
 ther in these western parts: which to distinguish *answ. to cha.*
 from Churches that have but *superficies*, and appa- *&c. p. 66.*
 rences of Churches

14. A Church that hath the ^o *Essence of a Church*, ^o *L. Land in*
 which to distinguish from Churches that are but *his relat. sec.*
seemingly true Churches, *seemingly* the society of ^{26. p. 192.}
 beleevers, and *seemingly* the lively Temple built *Pott. in his*
 of lively stones *answ. to cha.*
 page 81.

16. A Church that is ^p *The very true Church of p* ^{Whit. com.}
God, the Society of the faithfull, the lively Temple ^{4. 9. 5. c. 3. p.}
built of lively stones: and lest any thing should ^{682.}
possibly be left out that might conduce to her *justi-*
fication herein, behold the greatest Protestant, and
 first Protestant of all Protestants, and chief Re-
 former, and that after his lapse from the Church
 of *Rome*, *Confessing* ^q *that there is very much good* ^{Luth. 1. com.}
 to be found in the *Papacy*, nay every good Christian ^{Anabapt.}
 thing, and that from thence they were derived unto
 us; for we must confess (saith he) that under the pa-
 pacy, there is true and holy Scriptures, true baptism,

An End to Controversie.

the true sacrifice of the altar, the true keys for remission of sins, the true office of Preaching, true catechism, (such as they are) the Lords prayer, the ten Commandments, the articles of our Creed moreover I say unto you, that in the Papacy, there is true Christianity, and that which is more, the very kernel of Christianity.

Which for the fullness sake thereof, and that you may not think I have advantaged the cause by any partiality in my translation, I here give you his very words as they are *verbatim* in the Original.

Nos fatemur sub papatu, plurimum esse boni christiani, immo omne bonum christianum, atque etiam illinc, ut nos devenisse, quippe fatemur in papatu, veram esse scripturam sacram, verum baptismum, verum sacramentum altaris, & remissionem peccatorum, verum predicandi officium, verum catechismum (ut sunt) oratio dominica, articuli fidei, dico in super sub papatu, veram christianitatem, imo verum nucleum Christianitatis.

Where the Church of Rome is acknowledged by him, to be *seven times true*, to have the *six* petitions of our Lord, the *ten* Commandments of our God, the *twelve* articles of our creed, all *sound and good, true and perfect*: all the books of Scripture *true and holy*, very much Christian *goodness*, and every good Christian thing, *true Christianity*, and the very *kernel of Christianity, true baptism, true sacraments of the altar, true keys for remission of sins, the true office of preaching, true catechismes.* What besides all this, can there be false? For what besides all this can she be blamed? What (*having* all

all this) could give him, or any of his followers
just occasion to forsake her? And what (having
given all these attributes unto her, even the very
kernel) doth he keep unto himself and his associates
but the very husk, and shell of Christianity?

*Thus without Paul his sword, or Peter's keys,
St. Peter's Church stands open: If you please
To enter, boldly on: for it is hard
You should not, usherd by your trusty Guard.*

And if you will observe them that are her most
wary adversaries in attributing too much unto the
Church of Rome, you shall finde how they are en-
forced not only to acknowledg thus much truth
concerning her, but that she hath remained truly
thus all along. Where they tell you, That

*The Church of Rome hath ever continued (after a
sort) in profession of the faith since the time that by Mr. Bunney
the Apostles, it was delivered unto them, &c. And* in his treatise tending to pacification, sect. 14. pag. 89.
*hath also in some manner and hitherto, maintained
both the word and Sacraments that Christ himself did
leave unto us, which surely (saith he) is a very speciall
blessing of God, and an evident work of the holy Ghost.*

And if it had been all one to Mr. Bunney his enjoy-
ment of his two benefices, it is probable that the two
parentheses (*In a sort*) and (*in some manner*) might
possibly have been left out. Again,

Our adversaries do say,

*That the most necessary and fundamental truths
which constitute a Church, are on both sides unquesti-
oned. But,*

We do question their truths: they confesse ours,

Dr. Potter to be questionless: why did they not return unto us? in his *answ.* And if the differences concerning truth between us to *chari. &c.* be neither necessary nor fundamental, why did they *sec. 1. p. 62.* forsake us?

King James Why did not the sacred Majesty (that called her in his *speech* Mother, and gloryed more in the title which he to the *Parliament* received from her, *viz. Defender of the faith*, then in the title of *King of Great Britain*) run into his *house.* mothers armes, and ask her blessing? Especially *K. James* being such a mother as adhered to the *True, Anti-* *his monit. e.* *p. 143.* *ent, Catholique, and Apostolique Faith.*

Potter ubi Especially such a Church as his own Divines con- *supra p. 66.* fesse they forsook her in nothing that made her a Church: and consequently a Mother: and between them both, a mother Church: Truly ancient, Catholique, and Apostolique. Again,

Bunne in his His own Divines told him that the Protestants *pasc. sec. 18.* were no several Churches from the Church of Rome, nor they from them, and that neither of them might justly account the other to be none of the Church of God. And,

Land in his That the Protestants have not left the Church of *relat. sec. 26* Rome in her essence, nor in the things which constitute a Church. Why then did he forsake that Mother, for such petty things? Or rather, why was he not a means that one of those two might really become all one, when neither of them both were substantially differing from one another? Whereas it was their duty, as *Dionisius* told *Novatus*, to have suffered all inconveniencies in the World rather than to have broken (or being broken not to have endeavoured) the union of Gods Church. *p. 192.*

Thus having shewed you by the Protestants confessions,

fessions, the Church of *Rome* to be the true Church, now I shall likewise shew you by their own concessions that the Protestant Religion cannot be the true. For,

First, they grant the true Church of God and society of faithful people to be but *one*, and *indivisible*: as Christ said in the *Canticles*, *una est columba mea*, my Dove, my undefiled is but one, all generally professing the *Nicen* Creed, which professeth but *one*, holy, Catholique, and Apostolick Church, so in the Apol: of the Church of *England*, profession at *Ausberg*, confession *Swiss* *verland*, *Holland*, &c. So *Luther*, so *Calvin*, so *Whitaker*, so *Usher* in his sermon, so *White* in his way, so *Land* in his relation, so *Potter* in his answer.

Then they acknowledg and confesse (freely) the Church of *Rome* to be the true Church, truly visible &c. as is before declared.

Next to this they teach the Roman and the Protestant Churches to be *Substantially* different, and so substantially different, as to be *diametrically* opposite. *Luth. inc. 3. me. so. tom. 2. f. 446.*

So *Diametrically* opposite, as that more cannot be between *Catholique* and *hereticks*: Christ and *Pharases*: *Christianity* and *antichristianity*: So different as that they differ in their *first* principles. *Brenius in his Apol pro confes. Wet. part 2. p. 703*

So different as that they differ in the whole sum of *of Religion*, saith *Calvin* *: in the whole sum of *Religion*, saith *Beza* *. So different as that more cannot be between *heat* and *cold*; *black* and *white*. *d. n. c. f. re. for. p. 61. In conf. c. 7.*

An End to Controversie.

Diametrically opposite, saith *Chillingworth*.
Lastly,

So opposite, as that it is the policy of the *Devil* to say otherwise. Now,

If the Church of *Rome* be the true Church (as they freely say she is) and the true Church be but one and indivisible (as they maintain) they acknowledging themselves to be divided from (and opposite unto) the Church of *Rome*, (which they so liberally acknowledg to be the true Church, &c. and so consequently *one*, and *indivisible*) how can theirs then be the true Church, that is so much divided from her, which they acknowledg to be the true?

Either they should not grant the Church to be

*But one; or not have gon from that fram'd unity,
For if Romes Church be opposite and true:*

My opposites, in what a case are you?

Thus having shewed you how (by their own confessions and concessions) not only the Church of *Rome* confessedly is the true Church: and their own the thing that's contrary to truth: now I shall bring them in with their own mouths, or at least under their own hands, giving these sentences against themselves.

Imprimis *Luther*, where he thus declares against

Luth. dom 26 himself and his own party, viz

post trin. See When we were seduced by the Pope, every man
Mr. Stubbs did willingly follow good works: and now every man
motive to neither saith, nor knoweth any thing, but how to get all
good works p. to himselfe by exactions, pillage, theft, lying, usury.

2. Mr. Stubbs, who gives this ſentence againſt them, viz.

Certainly to ſpeak the truth, there is many times found more conſcionable and plain dealing amongſt *Mr. Stubbs morive p.43.* moſt Papiſts, then among many Proteſtants: and if we look narrowly to the ages paſt, we ſhall finde more godlineſſe, devotion, and zeal, though blind, more love one towards another, more fidelity and faithfulneſſe, every way in them, then is now to be found in us.

3. Muſculus thus, viz. If any be deſirous to ſee a *Andr. muſc. Dom. 1. Adv. See him alſo l. de prophet & ſim. paul. in Ser. Dom. 13. poſt Tri* great rabble of knaves, of perſons turbulent, deceitfull, cozeners, uſurers: let him go to any City where the Goſpel is purely preached, and there he ſhall find them by multitudes: for it is more manifeſt then the day light, that there were never among the Ethnicks, Turks, or Infidels, more unbridled, and unruly perſons, with whom all vertue and honeſty is quite extinct, then are amongſt the profeſſors of the Goſpel.

4. Wigandus thus, viz. The children of them of *Jo. wigand l. de bon. & mal. Germ.* the reformed Goſpel, grow every day worſe, more untractable, and dare commit ſuch crimes, as men of former times were never ſubject to. And,

Leaſt you may not think theſe ſentences to fall ſhort in condemnation of their Religion (although it be our Saviours rule, by their fruits ye ſhall know them) in regard that theſe ſentences concern only their lives and manners, behold them alſo pronouncing the like ſentences againſt their own Doctrine; viz.

5. Paulus Eberius, a Proteſtant, who notwithstanding pronounceth this heavie ſentence againſt *Paul eber. preſat Com. Phillippi in reſtant Doctōrs, you ſhall find ſome of them (moved epiſt. ad cor. through*

through vain glory, envious zeal, and prejudicate opinion) disorder the true doctrine, disperse and earnestly defend the false: some of them without cause stirre up contentions, and with inconsiderate spight, defend the same: many wrest their doctrines every way of purpose to please their Princes, by whose grace and favour they are maintained.

And of all Protestants in general.

Zanch. ep. ad 6. Zanchius pronounceth this judgement against
 10 sturm. this them all, viz. I have read the Latin copy of the apol-
 in sine l. 7. & logie, and diligently read it over, not without choller,
 8. miscel. when I perceive what manner of writing many (let me

not say for the most part, but all) do use in the Churches of the reformed Gospel, who would seem (notwithstanding) to be Pastors, Doctors, and Pillers of the Church. The state of the question that it may not be understood, we often (of set purpose) over-cloud with darknesse: things that are manifest, we impudently deny: things false, we (without shame) avouch: things plainly impious, we propose as the first principles of faith: things Orthodox we condemn of heresie: Scriptures, at our pleasure we detort to our own dreams: we boast of Fathers, when we will follow nothing less then their Doctrine: to deceive, to calumniate, to rail is familiar with us, so that we may defend our cause, good or bad, right or wrong, all other things we turn topsie turvie, O times, O manners. And,

That we may not want a man of our own Country, to sit with them upon the same judgment seat, Behold,

Sutclif. ans.
 ca per. p. 141

7. Master Sutclif pronouncing the same sentence against his fellow Protestants, viz. The Protestant writers offered great violence to the Scriptures:

ex.

expounding them contrary both to antient Fathers, History and common reason.

7. Behold King *James* condemning the notes of the Geneva Bible, for too much favouring of dangerous and trayterous conceits; and affirming that he could never see an English Bible well translated. And that these are the strongest arguments (*viz.* the confessions &c. of adversaries against themselves) that can be used: see Protestants acknowledging the same likewise.

Luther lib. de ser. arbit. tom. 2. fol. 442.

Hessius cont. *Calvin* & *Beza*.

Osiander in ep. *Eucharis*.

Peter Martyr in locis tit. de Judeis Colum,

390.

L. Laud in his relation sect. 35. p. 284.

Bancroft in his Survey, c. 8.

Whitaker in pref. cont. 2. q. 5. c. 4.

Now if after all this (having shewed and proved unto you by the best way of shewing and proving, (*viz.* from the mouths of her very adversaries) the Church of *Rome* to be the True, Antient, Visible, Catholique and Apostolike Church :) it be an evasion sufficient to say, It is true we acknowledg the Church of *Rome* to be a true Church, but no otherwise true then as we acknowledg a sick man to be a true man, notwithstanding so many diseases in his body, (when she her self finds no disease, but says she is well, and all the World besides her adversaries beleieve no otherwise) which are not the greatest part of the World. Or we acknowledg her to be the Temple of God: but him to be Antichrist that sitteth in the Temple: we acknowledg her to be

the Sanctuary of God; but we care not for the *filth* that is in the Sanctuary: we honor her as she is *our mother*, but we care not for her as she is a *whore*: we acknowledge her to be *truly visible*, but we appeal from her to the Church that is *invisible*: we cleave to her in her *fundamentals*, but we leave her in her *adjuncts*: we embrace her as she is *the society of the faithfull*, but we take our leave of her as she is the *Synagogue of Sathan*: this I must leave to the Reader to judge: for that she is all this good, they do acknowledge: which must be granted because they do acknowledge it, as by the strongest arguments, but that she is thus *bad*, they do but *say* it, and in but *saying* so, *say* nothing: for an adversaries testimony is always good against himself, but never against his adversary. And in that they do acknowledge the Church of *Rome* (as they have acknowledged her) to be *the true Church*, they ought to *hear* her, but not to be heard *against* her, and why should she whom they call *true* be prejudiced by those whom *truth* defies? For if she be such a Church, *who art thou that despisest the Church of God?* Which Church *Christ* himself bids us *hear*, and to *dispute* against *which* Church, his followers (that were such holy Saints) tell us, is *Insolent madnesse*: and to know nothing beyond which Church is to know all things. For saith *Tertullian*, *Tert. l. de Where the truth of discipline and faith shall appear to be, there shall be the truth of Scriptures exposition, and all Christian tradition.*

Agust. in ep.
118.

Vincent lyri.
de profanis
votum novi.

Tert. de pres.
Tert. l. de
prescript.

CHAP. XXVI.

Protestants cast in their cause by the same party to whom (as umpire in the cause) they have referred themselves

BY the second way of ending Controversie (viz. by both parties referring themselves by mutual consent unto a third, that shall arbitrate the cause between them both) behold them both (Catholiques and Protestants) referring themselves unto the great S^t Austin.

1. Catholiques to him as to the salt that St. Paulin seasoneth the whole Earth, as a light of the Church that extant in St. is not only great, but as a light that worthily is placed Aug. tom. 2 in the Candlestick of Gods Church, which must give ep. 31. Paulo light to the whole roome. Calling, post initium.

His memory holy, his knowledg great, his reputati- Cestus ep. on among the best, whose wit they reamed sharp, ed quos dam whose labour for the good of the Church painful, galliarum e- pisc. extant whose disputations clear: whose expositions faithfull, tom. 1 concil. presper li. de whose opinion Catholique. vita centem.

A man whom S^t Hierom saith was of a reverenc- ca. 31 ed sanctity, the Tabernacle of our Lord and Saviour, Hier. ep. to St the fame of the World, and the renown and glory of Aug. extant the Catholique cause. in Aug. work

I could easily be endlesse in declaring unto you tom. 2 ep. 25 what large encomiums, Severus, Sulpitius, Possi- pro m. donius, Hilarius, Victor, Cassiodorus, and sundry o-

ther Catholique Authors, have liberally bestowed upon this great Saint

2. Protestants, amongst whom and above all, King James in his *Apollogie to all Christian Princes*, appeals unto *St. Austin* and to his times, as times of purity.

Tom. 7 Wit- 2. Luther saith that there never was in the Church
tenberg f. 45 of God a better Doctor since the Apostles times: and in
Loco com. cl. another place, No writing (saith he) is to be compared
4 p. 45 unto his, next the Scripture.

Covel answ. Our own Countryman Mr. Covel tells us how
to Joh. Burg. that he was a man farre beyond all that ever were before
p. 3 him, or shall ever in all likelyhood follow after him, a
man of the most Divine learning (next to those that
were inspired) that ever was.

Field of the Dr. Field, that he was the greatest amongst all
Church l. 3 the Fathers, and worthiest Divine the Church of God
f. 170 ever had since the Apostles.

Whit answ. Dr. Whitaker, that he was a Protestant.
to sa. camp.
in Engl. in the contents. fol. 2. part 28.

Forresters Mr. Forrester, that he was the Fathers Monarch.
Monast. Te-
sagroph. &c. in proeml. page 3.

Calvin in in- Calvin, that he alone was able to shew us the judg-
sit. l. 3 c. 3 ment of the Catholique Church. From him alone
sett. 10 then we are resolved to seek it. And,

Lest any man should think his testimony (so much relyed upon) yet but single, know that if you have *his*, you have the judgment of all the Fathers: for so he assures you *himself*, where he thus writes:

Quod patres credunt, credo: quod tenent, teneo: quod Aug. tom. 7 docent, doceo: quod predicant, predico: acquiesce com. Julian. istis, & quiescis a me: So that if you rest not satisfied in his judgment, you are not only above Saint *5* *Prope fin.* *Austin*, that was above all the World, but above *St. Austin* and a world of Fathers: this man do I hold out unto you, who is thus held up by all the World: he shall be the Judge betwixt us both: even he whom you do claim so much to be *on your* side, and of your *own* Religion. Nor shall I cite any thing to our advantage out of any of his works that are quarreled, or questioned in the least, but (for the most part) out of his *undoubted* and so *excellent* a work, *de civitate Dei*: a book that scarce an English poesie, or composure of any excellent observation (of what kind soever) can be made, but a *flower* or two must be picked out of that Garden. And now let us see,

1. In the first place, what the great Saint *Austin* *Aug. tom. 1* saith concerning the Church, *how* and upon *whom* *verra. c. 21.* the Church was built: he tells us *plainly* in *sundry* *post init tom.* places that the Church was built upon *Peter*, and that Saint *Peter* was *the head of the universal* *cont. D. n. l.* Church. *2. c. 1. ante med. tom. 8. in Psal. 13.*

con. 2. ante med. tom. 7. in Psal. cont partem Donati. vers. finem. de traditionibus Apost. part 2. l. 3. Col. 622. tom. 4. questio ex novo test. quest. 75. post med. tom. 8. in Psal. 108. cu arrat. 1. prope initium.

2. Let us see where the principallity, or the supreme headship of the Church was, or was belceived to be in his opinion, or whether or no there be any such thing as a principallity or supreme head *Aug. tom. 2 ep. 102. multo ante med. tom. 6. de util. cred. c. 17*

rom. 7. cont. of the Church allowed of in his time? He speaks
du. is ep. pel. plainly of the supremacy of the Bishop of Rome: of
ad Boniface that Churches highness, and principallity over all
l. 1. c. 1. cir- Christian Churches.
ca med. tom.

2. epist. 92.

multo ante med. tom. 2. ep. 106. post init. tom. 7. cont. Julian. pelag. l. 1. c.

4. post med. tom. 7. cont. lit. petil. l. 2. c. 51. tom. 2. ep. 165. ante med. tom.

7. in Psa. cont. part. Don. versus finem.

Aug. tom. 2. He denies any supremacy at all, to be belong-
ep. 162. mul- ing to any Emperor or Kings, that is supremacy ec-
to post med. clestiall.

ep. 166. an-

te med. in ep. ad sol. nit. agen.

Aug. de san. Now let us see what he saith to the Doctrin of
virg. tom. 2. the Church of Rome, I read Saint Austin, and I find
c. 4. cent. 5. c. him asserting the assumption of our blessed Lady, her
4 col. 99. ib. freedom from original sinne: her vowed chastity, as
cel. 499. cent. is observed, and confessed likewise by the Centu-
5. c. 10. col. rists.
1122 1124.

col. 1127.

I read him and he tells me that the authority of the
Aug. tom. 6. Catholique Church is of more efficacy then the word it
con. ep. fund. self: In these words, I would not beleeeve the Gospel if
c. 5. ante med. the authority of the Catholique Church had not moved
Aug. de ci- me therunto. And again, If thou holdest me to the
vir. dei tom. Gospel, I may hold my self to them, by whose comande-
5. l. 18. c. 36. ment I beleeeved the Gospel. And again, The authori-
also tom. 3. ty of Catholiques weakened, I cannot then beleeeve the
de doct. christ
l. 2. c. 8. au- Gospel. I read him, and he tells me the books of
romed. Aug. Tobie, Maccabees, Judith, Hester, &c. are all Ca-
Bapt. tom. 7. nonical and divine Scripture: and all truth that is
c. m. Don. l. contained within those books.
5. c. 32. tom.

I read him, and he tells me that it is an heretical opinion to insist only upon the Scriptures, and that the traditions of the Church are to be received, and believed besides the holy Scripture.

I read him, and he tells me that the Church cannot erre.

I read him, and he tells me that the true Church of Christ is Universal.

ep. 118. c. 5. tom. 7. de Bapt. cont. Don. l. 7. c. 13. tom. 7. cont. duas. ep. pelag. l. 4. c. 12. Aug. tom. 7. l. 1. cont. Guadent. c. 33. Aug. de vera relig. tom. 1. c. 7. tom. 6. l. cont. ep. & fundam. c. 4. circa med.

He tells me, that this Catholique Church must be always visible.

13. prop. fin. tom. 8. in Psalm 101. cont. 2. ante med. ibid. paulo ante tom. 8. in Psalm 47. prope init. tom. 7. cont. lit. petil. l. 2. c. 23. circa med.

He tells me that there are seven Sacraments.

concio. 1. ante med. tom. 7. c. nt. lit. petil. l. 2. c. 104. circa med. tom. 7. cont. epist. parm. l. 2. c. 13. ante med. tom. 7. de bapt. cont. Don. l. 5. c. 20. post med.

And that those seven Sacraments do confer grace upon the worthy receivers.

post med. tom. 1. 6. de bapt. cont. don. c. 1. tom. 9. in Joan. tract 5. & 6. tom. 70. cont. lit. petil. l. 2. c. ult. tom. 7. cont. cresc. l. 1. c. 30. tom. 9. tract 5. in ep. 40. tom. 2. ep. 23. post med. & ep. 50. 204.

Saint Austin believed Transubstantiation in effect, though not in terminis: or else could not,

or

Don.

Don. l. 5. c. or would not have taught, how that *the very wicked. post med. ed* did truly receive the body of Christ.

tom. 9. in ev.

Joan. tract. 27. versus fin. tom. 7. cont. lit. petil. l. 2. c. 55. fine. tom. 7. cont. Fulgent. Donat. c. 6. circa med. tom. 2. ep. 162. versus finem.

Aug. tom. 8. He teacheth how the Sacrament of the Eucharist in *Psa. 98.* is to be adored by us.

circa med. t.

8. in Psa. 21. concione 1. prope fin. tom. 2. ep. 120. ad honoratum tom. 2. l. 20. cont. Faust. maneli. c. 13. post med tom. 8. in Psa. 31. and in Psa 39. tom. 10. in 61. 50. homil. 42 tom. 5. de civit. deit. 10. c. 6. fin. tom. de verbis domini in ser. 46. tom. 9. in Joan. tract. 26. tom. 2. ep. 162. tom. 2. ep. 43. prope init.

Aug. tom. 6. He teacheth the Eucharist to be a true and proper *cont. adver.* sacrifice, and that it is propitiatory, even for the dead, *leg. t. propph.* and that it was offered upon Altars consecrated with *l. 1. c. 20. oyl,* and signe of the Crosse.

post init. tom.

2. ep. 95. ad innoc. post med tom. 5. de civit dei l. 18. c. 35. circa med. tom. 8. in Psa. 32. con. 2. ante exposit. Psa. post med. tom. 5. de civit dei l. 17. c. 20 post med. ibid l. 22. c. 8. ante med. tom. 3. encherid. c. 110 init. tom. 1. l. 9. confess. c. 12. circa med. ibid. c. 13. circa med. tom. 5. de civit dei l. 8. c. 27. ante med. tom. 7. de bapt. cont. Don. l. 3. c. ult. prope fin. tom. 3. in Eneherid. c. 110. post m-d. tom. 10. de verbis Apost. ser. 32. c. 2. init. tom. 10. de sanctis ser. 11. prope init. tom. 5. de civit dei l. 22. c. 10. circa med. tom. 10. de sanctis ser. 19 prope fin. tom. 10. ser. de tempore 255. init.

Aug. tom. 4. He teacheth and holdeth auricular confession to de vera & Priests : imposed penance, and days of pardow. *falsa penit.*

c. 8 post med. tom. 3 in 65 init. tom. 2 ep. 23 ad Boniface multo ante m-d. tom. 6 l. 2 de adulterinis conjug. c. 16 prope initium tom. 10 l. 50 hom. 49 c. 3. post med. tom. 4 de vera & falsa penit. c. 20 ante med. tom. 5 de civit dei l. 26 c. 9 ante med. tom. 9 in Joan. tract. 49 in c. Joan. 11 versus

versus finem, Tom. 8 in Psal. 101 Con. 2 post. init. Tom. 9 in 2^a Jan. sanct. 22 circa med. and see Tom. 4 de vera & falsa penis, c. 10. Tom. 8. in Psal. 66 post med. Tom. 10 l. 50 homil. hom. 12 m^r. ibid. Hom. 41 post med. Tom. 4 de vera & falsa penis. c. 10 initio. Tom. 9 l. 2 de visit. infirmorum, c. 4 paulo ante med. ibid. c. 3 ante med. Tom. 8 in Psal. 50 multo ante med. Tom. 4 de vera & falsa penis, c. 10 prope initium, Tom. 2 ep. 180 ad honoratum circa med. and see Tom. 6 de ad ult. coniug. l. 1 c. 28 fine & Tom. 10 50 homil. hom. 41 Tom. de vera & falsa penis, c. 15 prope initium, Tom. 10 de sanctu Serm. 39 post. m d.

He holdeth and proveth the Sacrament of ex-
tream unction, and that it was practised in the pri-
mitive Church.

Aug. Tom. 9
de rect. cath.
convers. post
init. also

Tom. 10 ser. de temp. 215 circa med. See tom. 9 de visit. infirm. l. 2 c 4
initio.

He teacheth, The Sacrament of Orders to be so
properly, and to be conferred only by a Bishop, and
that that Bishop hath authority to excommunicate e-
ven the dead: and that Priests may not marry.

Aug. Tom. 7
Cont. Ep.
parm. l. 2. c.
13. ante
med. ibid.
postmed. &

see Tom. 7. bapt. Cont. Don. l. 1. c. 1 circa med. & Tom. 6. de bono conjuga-
li, c. 24. ante-med. Tom. 5. ex quaest. vet. novi testam. 9-110. ante med.

He affirms it to be an Arian Heresie to affirm a
Bishop and a Priest to be alike in dignity.

Aug. Tom. 6
de sacerdotibus
h^r. 53. de

Artam. circa. med. de heresibus 53. fol. 175. Tom. 2. ep. 187. ad Bonifac.
Tom. 7. de corrupt. & gratia: c. 15. Tom. 2. ep. 118. ad Januar. pro-
pe init, and for excommunication after death. See Tom. 2. ep. 50. ad Bo-
nifa. post. init. also in ep. ad Archadium.

And that Marriage also was a Sacrament.

Aug. Tom. 7
de nupt. et.

concupisc. l. c. 10. initio, and c. 17. also Tom. 6. de bono coniu. c. 24. ini
ibid. c. 18. post med. Tom. 4. de fide & operibus, c. 7. prope init.

Tom. 6 in He maintains Free-will.
actū cum

felice manich. l. 2 c. 4 circa med. tom. 8 in Psal. 7 prope fin. tom. 3 de
spires. lib. c. 34 post med. tom. 2. ep. 42 valentino ante med. tom. 6 de
fide cont. Manich. c. 9 fin. tom. 7 de grat. & lib. art. c. 2 init. tom. de
fide cont. Manich. c. 10 init. tom. 5 de civit. Dei, l. 16 c. 7 circa med.

Aug. And Justification to consist in good works, and
quest. 83 that the same once had, may be lost.
quest. 76.

Aug. tom. 7 de predestinatione Sanctorum, c. 14. post init. tom. 7 de cor-
rept. & grat. c. 13 post init. tom. 5 de civit. Dei, l. 11 c. 12 circa med.
tom. 2 ep. 107 ad vitalem, circa med.

Aug. tom. 3 And that good works do merit: and that there
Encherid. are works of Supererrogation.
c. 70 circa

med. tom. in Psal. 37 fin. tom. 5 de civit. Dei, l. 21 c. 27 multo ante
med. tom. 2 ep. 105 ad Sixtum multo ante med. & tom. 3, 52, 46, 47
and tom. 3. Encher. c. 106, 107 & tom. 7 de nat. & grat. c. 2 tom. 3
in Eban Joan. trivit. 67 circa med. tom. 6 de sancta virgin. c. 26 cir-
ca med. & tom. 5 de civit. Dei, l. 22 c. 30 tom. 10 de tempore Ser. 191
prope fin. & tom. 6 ka. 82 tom. 1 l. 2 retrast. c. 23

Tom. 4 su- He teacheth not only that works do merit, but that
per Exod. one man may be assisted, and holpen by the merits of
quest. 149 another.
post med.

tom. 6 cont. sancti. l. 20 c. 21 post init. & tom. 5 de civit. Dei, l. 21 c.
27 post med. tom. 8 in Psal. 120 post med. tom. 6 de sanct. virgin. c. 30
circa med. tom. 10 de temp. ser. 61 circa med. tom. 7 Hypagnot. l. 3
c. 8 multo post med.

And

An End to Controversie.

211

And the difference between mortal and venial sin. *Tom. 3 En-*
chs. c. 22

post med. tom. 7 cont. duas, ep. pel. l. 3 c. 3 post init. tom. 10 de sanctis
ser. 41 post init. and tom. 3 Encherid. c. 78, 79. See Peter Martyr
com. places part 3 c 4 sect. 81 p. 153 tom. 9 de Symb. ad catechum,
l. 1 c. 7 circa med. tom. 4 de vera & falsa penit, c. 4 prope fin. tom. 3
Encherid. c. 71 tom. 5 de civit Dei, l. 21 c. 27 and in the English
translation, pag. 871, 872. tom. 4 de vera & falsa penit, c. ult. post init.

And that it is lawful and a godly thing to pray *Tom 10 de*
for the dead, and that there is a place of Purgatory *verb. Apo-*
after death. *stoli. ser. 32*

c. 2 init.

tom. 3. Encherid. c. 110 init. tom. 4 de cura pro mortuis, c. 18 init.
For Purgatory, See tom. 5 de civit. Dei, l. 21 c. 13 fin. and after the
English translation, l 21 c. 16 p. 857 and l. 21 c. 21 p 860 and l 21
c. 24. p 863 also tom. 5 de civit. Dei, l, 20 c. 21 ante med.

And that there is *Linibus patrum*, and that *Tom. 10 de*
Christ descended into hell. *tempore, ser.*

137 prope

init. tom. 2 ep. 99 ad evodum multo ante med.

He holds, that Saints are to be invocated, and wor- *Tom. de bap.*
shipped: and their reliques to be revered, in so- *cont. Don.*
much that he himself prayed unto S. Cyprian longl. *7 c. 1 and*
before martyr'd. *see l. 5. c 17*

tom. 8 de

civit. Dei, l. 22 c. 8 circa med. English translation, p. 886 and in
Worship of them, see tom. 5 de civit. Dei. l 8 c. 27 init. Ibid. l. 20
c. 21 ante m.d. Tom. 8 in Psal. 63 init. in Psal. 88.

That it was expedient and commendable to have the *Tom. 6. cont.*
Images of Christ, and of his Saints. *sanct. manis.*

l. 20 c. 21

init. and see l. 4 and tom. 2 ep. 43. tom. 4 de consensu Evan. l. 1

Ee 2

c. 01

c. 10 circa med. tom. 4. quest. in Exod. l. 2 q. 21 post init. tom. 3 de doct. Christ. l. 3 c. 9. initio.

Tom. de tem. He taught prescribed days of fasting, and abstinence ser. 77 innit. from certain meats to be lawful.

and ser. 62

tom. 2 ep. 86 ad casu ante med. tom. 6 ber. 13 init. tom. 2 ep. 86 ad casulan tom. 6 cont. faust. manich. l. 30 c. 5 post init see tom. 1 de moribus eccles. c. 31 tom. 6 ber. 82 circa med. tom. 3 de eccles. doz. c. 68 init.

Tom. 1 l. 2 And Vowes of Chastity.

retract. c. 23

init. tom. 2 ep. 45 prope fin. tom. 8 in Psalm 83 post init. fourth council of Carthage where St Austin was present and subscribed can. 104 tom. 6 cont. faust. manich. l. 3 c. 6 prope init tom. 6 de virg. c. 13, 22, 23.

Tom. 10 de And of monastical and religious life.

diversis ser.

49 de com. vita cler. c. 2 ante med. tom. 8 in Psalm 75 multo post med. tom. 7 cont. lit. petil. l. 3 c. 4 post med. tom. 8 in Psalm 132 post init ibid. ante med. fourth council of carthage to which St Austin subscribed 104 tom. 2 ep. 89 aus Hila. versus exhorting others thereunto also tom. 7 cont. lit. petil. l. 3 c. 40 post med. tom. 10 de diversis ser. 49 de com. vita cler. tom. 5 de civ. d. l. 5 c. 26 post init after the English translation. p. 232.

See the Cen- He taught that Antichrist shall be one that shall di-
turists town rectly oppose himself to Christ: and not one that is,
confession of or pretends himself to be immediatly Christs only
the said St Vicar upon earth.

Austin Cen-

turists cent. 1 l. 3 col. 435 Musculus loco com. p. 184 cent. 5 c. 4 col. 416.

Tom 9 tract And that he shall spring from the Jews, not chosen
de Anti- by so many Cardinals and chief Prelates of the
christ post Church. And
init. and see
cent. 5 c. 4 col. 416.

And that he shall not come untill a dissolution of the *witnesse the Roman Empire first be, which never was yet.* *Centurists*

And that when he doth come, his raigⁿ shall continue but three years and a half: which cannot be the Pope (who as they say) hath been Antichrist all Queen Elizabeths raigⁿ, and all that thousand years, during which time (they say) the true Church fled into the Wildernesse. *Cent. 5 c. 4 col. 420 Tom. 5 de ci-vir. dei l. 20 c. 23 circa med. & ac-cording to the English*

translation page 823 ibid. c. 8 page 801 tom. 9 tract. de Antichrist prope fin.

Lastly, Whereas Mr. Chillingworth (of whose *Roman Ca-* opinion I find many Protestants to be) avoucheth *tholique doc-* that it cannot be proved that so much as a lame *trin appor-* horse was ever cured in confirmation of the *ed by mirac-* Roman Catholic Religion: If to shew you that there have *assured by St* been miracles wrought in confirmation of invocation *Austin.* unto Saints, in justification of honouring their reliques using the signe of the Crosse, and pilgrimage to the holy Land, In proof of the sacrifice of Christs body, confirmation of Altars, and penetration of bodies, of holy oyle, and of the Masse it self, be to shew a confirmation of the Roman Catholic Religion, and if St. Austin be to be beleevd before Mr. Chillingworth, then I beleev^e I shall put the Reader to a stand to think whether Mr. Chillingworth his impudence or his ignorance was the greater. For Saint Austin (in that most admirable and most undoubted book of his, so much in every ones mouth *Aug. de civ. dei l. 22 c. 8* and hands) maketh mention of one Florentius of *in 1 a* Hypo, a poor old man, who (having lost his upper *English* garment, and being unable to buy another) repaired *translation* unto the shrine of the twenty Martyrs, and prayed aloud *page 880.*

unto them, to help him to rayments, and how at his departure he espyed a great fish upon the shore, &c. which cutting in pieces, he found in the belly thereof, a ring of Gold. Also,

Ibidem.
In the English translation, p. 887.

He reporteth of one Bassus a Syrian that dwelt at Hyppo, who praying for his sick daughter at S. Stephens Shrine, and having her garment with him, a boy brought word that she was dead, &c. He coming home and finding all in tears, layd her garment upon her, and presently she revived. Likewise

Ibidem.
and p. 889.

Of one Paladia a devout woman, and greatly distressed, who in repaying for her health to the Monument of S. Stephen, as soon as ever she touched the grate, fell asleep, and quaked, and rose up sound, and perfectly recovered, to so great an amazement, and excess of joy, as was able to strike the strongest ear with stupor. This S. Austine saith, he saw, and that there was not any in Hyppo, but saw it, or believed it.

Tom. 4. de cura pro mort. c. 16. prope init. *Ibidem*, & p. 883.

Also of an Apparition made to the Citizens of Nola, by holy Felix, when it was oppugned by the Barbarians.

As also in honour of Saints reliques, he tells us of a miracle which was done at Millan, whiles he was there, many people being witnesses thereof: to wit, of a blind man that recovered his sight, the people all running to the Martyrs, (Protatius and Gervasius) whose bodies lying hid a long time together, and altogether unknown, were miraculously found out by Revelation by S. Ambros in his sleep, Bishop of that City; As also in his Book of Retractions he maketh mention of the same, and eliewhere, that the bodies remained miraculously uncorrupted.

l. 4. c. 13. post. med. l. 9. confess. 6, 7.

He reporteth also that when Bishop Projectus brought

brought the reliques of S. Steven the Martyr to his *Ibidem, &*
 tombe, many people flocked together, amongst whom p. 886.
 a blind woman prayed that she might be led to the Bi-
 shop that carried the holy reliques, to whom the Bi-
 shop gave certain flowers that were in his hand, the
 woman receiving them stroked her eyes therewith,
 and presently received sight: rejoicing as she went be-
 fore the rest, to the great astonishment of all the be-
 holders.

He testifieth also of one Eucherius, a Spanish *Ibidem, &*
 Priest, dwelt at Calam, that was cured of the stone p. 887.
 by the same reliques, which Possidius brought thither,
 and being afterwards of another disease laid out so for
 dead, that his hands were bound by the only touch of
 his garment, upon the shrine of the foresaid Martyr,
 he was rayled to life.

The like mention is made by S. Austine of a cer- *Ibidem, &*
 tain *Votress*, who (being sick and past all ordina- p. 887.
 ry ways of recovery) sent her garment to the same
 shrine, but before it came back she was dead, yet her
 parents covered her dead carcase therewithall, which
 was no sooner done, but presently she revived.

The life of one Elusinus a Captain, whose son *Ibidem, &*
 being dead, he took him and laid him upon the shrine, p. 888.
 where after he had prayed a while, he found his Son
 alive.

For Miracles, in approbation of the Signe of the *Ibidem, &*
 Cross, and of pilgrimage to the holy Land, he ma- p. 884.
 keth mention of one Innocentia, a virtuous and re- *This is also*
 ligious Lady, that had a canker in her mouth that *reported by*
 was past cure, who turning her self unto God by pray- *the Centu-*
 er, was admonished in her sleep, that she shou'd pro- *rists. Cent. 5*
 cure the next woman thu she met withall that was *c. 6. Col. 661*
 baptized

baptized to mark the place with the signe of the crosse, which done, she was forthwith cured.

*Ibidem, &
p. 885.*

As concerning Pilgrimages to the holy Land. S. Austin makes mention of a house that was cleared of evil spirits by a little earth that was brought into it, that was brought from Jerusalem: and that he himself, and his fellow-Bishop Maximus, had (at the request of the party) caused that earth to be buried over, over which was erected a house for publick prayer: in which house a young man so troubled with a trembling in his joynts, that he could not stand upon his feet, required of his parents that he might be forthwith carried to that holy place, whither being brought, after that he had prayed a while, he went away sound, and returned home upon his own feet.

*Ibidem, &
p. 885.*

As concerning miracles in confirmation of the sacrifice of Christ's body, he maketh mention of one, Hesperius, who liveth at this day, sayth S. Augustine, by us, hath a Farm called Zubedie, in the Territory of Fussah: his house was haunted with evil spirits, and much harm was done to his servants, and cattel. This Hesperius, saith he, desired our priest, in my absence that he would come and officiate there, who repaying thither, and offering the sacrifice of Christ's body, the vexation ceased.

*This is also
confessed by
the Centu-
rists, Cent. 5
c. 6. Col. 684.*

*Ibidem, &
p. 886.*

In confirmation of Altars, he reporteth how that a young man possessed with a devil, being brought to the memorial of the fore-mentioned Martyrs, Gervasius and Protasius, with a terrible noyse caught at the Altar, holding it fast in his hands, and as if he had been bound unto it, durst not, or could not move from it, until such time as the Devil within went out of him: first, asking (with great howling) that he might be spared.

In

In confirmation of *holy oyl*, behold him telling you, how that *he knew a virgin in Hyppo, who* ^{*7bid.m. &*} *was freed from the Devil by anointing herself with* ^{*P. 886.*} *oyl, into which the priest that prayed for her had mingled his tears: as also Iræneus his Son being dead, and ready to be buried, one of his friends advised him, that the body should be anointed with the* ^{*Ibid.m. &*} *oyl of the same Martyr S. Stephen, it was done, and the party revived.* ^{*P. 886.*}

Thus you have seen the acknowledged *Umpyre*, (whose abilities to decide this controversy, (viz. which is the true Church) in shewing us the judgment of the *Catholick*, are so cryed up, and acknowledged by both parties) *DECIDING THE CONTROVERSY*: First, By his determination of the Church, to be built upon Saint Peter. 2. By determining the Church of *Rome* (of right) to have had the *principality* over all Christian Churches conferred upon her. 3. By determining the Pop: thereof, of right, to have had the *supremacy* over all *Ecclesiasticks*. 4. By asserting the Doctrine of that Church to be the same *then*, that *now* it is: and the errors (that are so accounted *now*) to be no otherwise *then* what was catholick verities even in *those* days: and in *his* time, and in his judgment. And lastly, By his acknowledgment o f so much of that doctrine (so mainly oppugned by so many *now*) to be confirmed by miracles in *those* days: himself being either witness of, or his own pen relating the same, which is enough to stop the *widest* mouth, and quash the *loudest* cry.

CHAP. XXVII.

Protestants cast in their cause by trial at Law, or judiciary way of proceeding by the ever known, and acknowledged Court of the Highest Judicature, in causes Ecclesiastical.

Mat. 18. 17.

NOW I shall proceed to the *third* way of ending controversie, which must either end all controversies, or there will never be an end, which *Christ* himself hath shewed unto us, and commanded us to observe, and that upon pain of undergoing the greatest penalty, viz. *Anathema*, where he commanded us to *HEAR THE CHURCH*, and to declare our difficulties unto the *Church*, viz. *Tell it to the Church*, which *Church* (to continue unto the end of the world as an invincible Empress, against whom *the gates of hell shall never prevail*) that she is the *Tribunal* of all Causes *Ecclesiastical*, and decidress of all controversies whatsoever that are spiritual, I have proved that unto you already; and now that this Church by Scripture, by Councils, by Fathers, *Greek, Latine*, both together, (*consentientibus*) by the acknowledgement and practise of all Ages, Nations, Tongues, and People, by the confession of her very adversaries themselves; And lastly by the very mark which both Catholicks and Protestants agree upon to be the mark of the true Church, I shall manifestly prove to be the Church of *Rome*. And first,

DIVISION.

By SCRIPTURE.

DIVISION I.

*That the Church of Rome is this invincible Empresse,
and Vicegerent under Christ, that must subdue all
heresies & rebellions that shall arise within his king-
dom, and the only Catholique Moderatresse that must
decide all controversie within the Church: Proved,*

Viz.

THe kingdom shall be taken from you (not the *Mar. 21. 43.*
temporal Kingdom of the Jews, for that was
taken from them before, and given unto the Ro-
mans) and given to a Nation yeelding the fruits there-
of: that is, the spirituall government or high Priest-
hood of the Jews shall be taken from them, and gi-
ven unto another Nation that should be more de-
serving, as St. Paul doth manifest unto us in these *Heb. 7. 12.*
words, viz. The Priesthood being translated, it is
necessary the Law should also be changed. So that here
is only a kingdom taken from, but not away, a
Priesthood only translated, but not extinct: where-
fore some place must still enjoy this Spiritual
Kingdom: a royal Priesthood must still remain,
some Head must still wear the Priestly diadem: for
if you think to wave this Monarchical way of Go-
vernment, by alluding these prerogatives to Christ
as the only King and Head of the Church, and *1 Cor. 10. 6.*

Priest for ever, you must know that *all things were done under the Old Law in a figure for us*. Wherefore if the Church of the Jews *then*, besides the *invisible* God had a *visible* Rector, why should we reduce the *visible* Church of Christ *now* to a Rector that is *invisible*: shal the shadow shew her visible head, whils the substance of that shadow shall have never a head to shew? *Christ* is the head of his Church, it is true: and is *invisible*; but the Church being the Spouse of Christ, and a body that is *visible*, must she not have a visible head of her own, besides her husband, that is her head, and is *invisible*? But *Calv. instit. l. 4. c. 6. §. 21* where shall we find this spouse, this royal Priesthood, and this Kingdom? *Jerusalem* hath it not we see, although Mr. *Calvin* is pleased to tell us that *where Christ dyed and yeelded up (as it were) the visible headship of the Church, there must be the Mother Church*: meaning *Jerusalem*; (notwithstanding Christ himself and his Apostle said *his Kingdom should be taken away from them, and the Priesthood should be translated thence*:) yet this we have gained from his so saying, which is more I beleve then ever he intended us (which is clear gains) *viz.* that a *visible headship* was yeelded up: not ascended, when he ascended into heaven. Or,

Where (*saieth he*) *Christs flock were first called Christians* (meaning *Antioch*) there should be *Peters successor*; and therefore pleads hard for *Evodius Bishop of Antioch his being rather Peters successor, then Linus Pope of Rome*. Though it be all the reason in the World that where Saint *Peter* sate last, longest, executed, and at last surceased his Pastoral dignity, by ending his life with so glorious a Martyrdom

Martyrdom, that *there heirs* should rise out of the blood. For,

Although *Antioch* was sometimes the seat and residence of *Saint Peter*, yet he only can be said to succeed *Peter* in his patrimony, office, or jurisdiction, who succeeds him in his whole former power and authority, which was over all the Church of Christ, as *Linus* did, and not he who only succeeded him in some one part thereof, or was substituted only by *Saint Peter* in some part of his charge, as *Evodius* only did pretend to be, and never pretended otherwise, nor any man in his behalf: and therefore this is no better an argument then as if I should argue, that because the King of *Great Britain* removed his residence from *Edenborough* to *Whitehall*, or from *Scotland* into *England*, that therefore after his death, the President of *Scotland* shall take upon him the Kingdom of *great Britain*: & such like arguments as these, are the Jawbones wherewith they think they kill so many *Philistines*, when they do but slay so many *Abels*: but I am sorry I have ceased from my work so long with my hammer in my hand, to answer such impertinence whiles my iron coole. Wherefore to the businesse,

We see the Kingdom is given away, the Priesthood is translated, *Antioch* hath it not, never had it, never did pretend to have it: *Ferusalem* hath it not, nor possibly could be that Kingdom, because that Kingdom was to take its leave of her; where is it? who hath it? *Paul* and *Barnabas* must help us out with this *quere idum*. For they shew us plainly what Nation it was, to whom he gave it; viz. to you (that is to the Jews, It behooved us first to speak

Act. 13. 46.

the Word of God (that is, the Laws of that Kingdom) but because ye repell it and judge your selves unworthy of eternal life, behold we turn to the Gentiles, of which Gentiles or Nation (for in Scripture language there was but two Nations in the World, Jews and Gentiles) Rome at that time was the chief City and Head of the World. Wherefore we read in the

Acts 28. 31

Acts of the Apostles (which was the last book of Scripture which was written) that when this Kingdom of God (which was Gods Church) was first taught unto the Romans, even in Rome it self, that salvation of God which was sent unto the Romans is there said to be sent unto the Gentiles, from which place we cannot find that it was ever removed, that is to say, the Kingly Government and supream authority from that Church.

Act. 28. 28

Leo 1. *de* n. s. 1a *Apost. Per.*
& *Paul.*

Wherefore Rome was ever thought most fit to entertain him that was the head of the whole Church, who was to disperse the Salvation so sent unto them over the whole universe, that so the chief City of superstition might be made the chief seat of Religion: as Saint Leo doth often insinuate: that so the City that was so famous for her Pantheon (dedicated to all the gods) should be more famous for the worship of that one God, who only is to be worshiped: that so the triumphant Chariots, and triumphal arches of the old Romans might fall from off their wheels, and lye buried in their own ruines, whiles Christ rides there in triumph: that so the Worlds Jewel-house, might give place to a treasury of dead mens bones: and the wreath of bayes, stoop to the crown of thorns: that so the seventy might possesse the senate; and Edicts give

give way to *interdictions*, that so the foolishnesse of *preaching* might strike dumb the eloquence of *Orators*, and the successor of a *fisherman* take all the gods in a *net*: and their Temple from them * that was de- * *The Pantheon in Rome first dedicated to all the gods, and afterwards by*
 dicated to them *all*, and give it unto *all the Saints*, that so Christianity may begin to peep from under *ground*, and seat her self a *crown* upon the head of the **Word**, and *Roma Subteranea* mount the *capitol*, and accordingly Saint *Peter* and Saint *Paul* a succeeding *Pope* went to *Rome*, and *there*, upon the head of all the *World*, erected the *banner* of the *Crosse*: which ed to all *Ss.*
 soon afterwards display'd its colours, at a greater breadth, then ever the Roman Eagle stretched a wing, from whence St. *Peter* as head of the Universal Church, and as *there* seated in his proper throne, writ his epistle *General*, viz. *To all that were scattered through Pontus, Galatia, Capadocia, Asia, and Bithinia.* 1 Pet. 7. So likewise in his second Epistle he writ *To all that have obtained the faith of Christ, &c.* Not to any one man or Country, but *omnibus in Christo fide libus*; expressing by the generallity of his Epistle, the *Oecumenacy* of his calling. For though there were other general Epistles, *General* in respect they were directed to no one man or place, yet they were not general in respect of such *Catholique* directions. And what Nation should this be but the Nation of which Christ prophecyed she should be so gratefull to him (for so great a gift as was bestowed upon them, viz. a Kingdom) but the *Romans*? See all this sufficiently proved here-
 Who have yeilded more fruits of piety to him in her *conversions*, *missions*, *martyrdoms*, *care* and *government*, *labour* and *pains*, for, and in preserving after.
 the Church in *peace* and *unity*, then the whole
 World

In the Epist. World besides, especially when we have already observed that Church to be the stone concerning which that prophecy of our Saviour hath been so all along fulfilled, viz. *Whosoever shall fall thereon shall be broken, but on whomsoever it shall fall it shall grind him to powder.*

Mat. 21. 44.

What Nation should this be but the same Nation, whose faith (St. Paul testifies) was *renowned through the whole World*, in these words, and in those very times, viz. *your faith* (viz. the Roman) *is renowned throughout the World*? Where the word *your*, makes the Christian faith the *Roman*, and the words *throughout the World*, that *Roman, Catholique*.

What Nation could this otherwise be, but the same Nation to whom the *Universally proclaimed obedience to the Gospel*, was said to be *theirs*, viz. the *Romans*: was it said to any other Nation?

Rom. 16. 19. What Nation could this be but the same Nation to whom the *form of doctrine* (that was so *universally delivered*) was said to be *theirs*, viz. the *Romans*, was this said to any other Nation?

What Nation could this be but the same Nation to whom the *charge, for the observing of all those that should make discentions*, was given? Was it given to any other Church but *theirs*, viz. the *Roman*? In so much that,

Nothing was to be done contrary to the Doctrine *Rom. 16. 17* which *they*, viz. the *Romans* had learned.

DIVISION II.

That the Church of Rome was ever acknowledged to be this Monarchy, Kingdom of Christ, or Catholique Church,

WAs the sentiment of *all* the fathers, the belee of Nations, Ages testimony, and the Worlds Creed. For though the Church of Rome be but a particular Church, in respect of her *own* diocesse; yet she never was taken by the antient fathers, for that *precinct* only which belongs to Rome, but for the *latitude* of *all* people, and countries, who consort with the Pope thereof, in faith, Sacraments and Communion, as the acknowledged *Vicar of Christ*, upon earth: in so much that the antient fathers knew no other meaning of the language of *Catholique Church*, but to understand the *Cypr.ep. 52. Church of Rome*, thereby. Witnesse Saint Cyprian, *nu. 1. ad Ant.* who tells us that it was *all one* to say the Roman and *Am. de obitu* the Catholique faith. Witnesse Saint Ambrose, who *fravia* faith, *It is all one* to say the Roman and the Catholique faith; in so much that,

The same Saint Ambrose (writing of his brother Satyrus, desiring in pilgrimage to receive the Sacrament) reports, that he demanded of him that was to give it him, whether he agreed with the Catholique Church? that is (saith he) with the Roman. *Am. in ser. de obis fra.*

Viſt. uni. de Victor Uticensis reported of Jocundus the Arian,
perſec. wand. how that he ſhould ſay to the King Theodorich, If
l. 1. you put Armogastes to death, the Romans will pro-
 claim him to be a Martyr. And

Hier. in Ap. Rycemer, the Goth and Arian, wrote unto the
ad Ruſſ. Genenſes, if he be a Catholick, he is a Roman.

Cyprian, l. 3 Nothing was more common through the whole
 tract of time, then to term the Roman Faith, the
 Catholick Faith; the Roman Biſhop, Biſhop of the Ca-
 tholick Church: Biſhop of the Universal Church,
 Pope of the Universal Church: his Sentence, The
 judgement of the Catholick Church; his definitions,
 Catholick inſtructions: his ſea, the Matrix of the
 Catholick Church: his ſolicitude, the care of the
 Universal Church; to communicate with him,
 to communicate with the Catholick Church: to enter
 league with him, to keep frienſhip or ſociety of
 communion with the universal World: Witneſs,

DIVISION III.

General Councils.

Council. chal. **T**HE General Council of Chalcedon in Aſia,
Aët. 13. & (one of the four which English Proteſtants
in relatione allow of) calling the Biſhop of Rome,
Sanct. Synod.
ad B. Papam Universal Archbiſhop.
leonem. Universal Patriarch.

Biſhop

An End to Controversie.

227

Bishop of the Universal Church.

S. nod. S.

Pope of the Universal Church.

en.

Interpreter of S. Peters voyce to all the world.

They him, Their Head.

Themselves, His Members.

Calling Him, The Keeper of the Vineyard committed to his charge by Christ.

In whose behalf, The 6th General Council said,

S. Peter was with them in his Successor Agatho.

Valentine.

S. Peter spake by the mouth of Agatho.

epad. The-

In whose behalf, *Valentinian* the Emperour (whom *Justinian* also followeth) maketh this solemn Decree, and that (saith the Decree) according to the definition of the four General Councils of Nice, Constantinople, Ephesus, and Chalcedon; viz. The Pope of Rome is the chief of all priests, and no man doubtieth but that the top and principall of the highest Bishoprick wresteth in Rome. See further in

od que ha-

becur inter

præambula

Concil. chal.

Justinian.

novel. con-

stit. in edic.

statu. ind.

de l. 2. cod.

de sum. a. ri-

ta.

The first Council of Nice in Bythia.

The Council of Brachara in Spain.

Concil. Nice

Canon. 6.

Concil. Bra.

Can. 18. 23.

Concil. Con-

stan. apud

1. local. l. 5.

his c. 9.

Concil. lar.

c. 5. Florent.

in declarat.

The Council of Constantinople in Thrace.

The Council of Lateran in Italy.

DIVISION IV.

ALL the ancient Fathers of the Church witness this Church of Rome to be most eminent,

true, and faithful, the most deserving, and most grateful of all Churches that ever were in the world: Nay, yeilding more fruits, then all the world besides. And what is more the conversion of all Nations in the world, to be but so many fruits of her labour? and therefore questionless the Nation to whom this Kingdom should be given, that should yeild Christ such exceeding fruit. For,

Who (in the very beginning) were more obedient unto the Command which Christ gave unto all his Apostles: viz. that they should teach all Nations: then the two Apostles that first founded the Church of Rome: viz. S. Peter and S. Paul? From what City, Church, or Country, were there more Epistles sent? more Scriptures written? then from the Church of Rome? The Epistle to the Galathians from Rome; the Epistle to the Philippians from Rome; the second Epistle to Timotheus from Rome; the Epistle to the Hebrews from Italy; the Epistle of Saint Paul to the Romans; all these Epistles written by Saint Paul, were either from Rome, or to the Romans, or from Italy; but only to particular men, particular Churches, or particular Countreys, but S. Peter once seated in Rome, writing from thence under the stile of Babylon, (by reason of the resemblance which it had (at that time) with Babylon the great City of Chaldea for magnificence, Monarchy, resort, and confusion of people and tongues, its being the seat of superstition, and idolatry, the slaughter-house of the Apostles, and primitive Christians; and therefore so termed by Saint John, Apoc. cap. 6. and 17. no Authour in the world,
making

making any the least mention of Saint *Peters* being ^{1 Pet. 1.}
in any other *Babylon* writes his *Epistle General* to ^{verse 2.}
all that were scattered through *Pontus*, *Galatia*, *Ca-* ^{1 Pet. 3. 1, 2.}
padocia, *Asia*, &c. requiring their obedience as
one that had taken the oversight over the whole flock
of God, like a true Vicar General of Christ, ^{Ibid. verse 4.}
as appears by his calling Christ the chief Shep-
herd: and by his second *Epistle general* written to
all the faithfull, viz. to them that have obtained the
like faith, &c. taking a special care of them after
his decease, which no man doth of any family, but
he that is the Father or the Master thereof, which ^{Ibid. ver. 15}
way of writing, as one having authority, neither
Saint *Paul* nor any of the rest of the Apostles e-
ver used.

What Kingdom, what Nation, what mountain ^{Rem. 1. 8.}
(that filled the whole world) can this be, but the ^{Iren. 1. 3. c. 3.}
same from whom chiefly began the conversion of ^{Tert. l. cont.}
all Nations? In so much that even in both their ^{Judeos ca. 3.}
times, the whole earth was filled with the salvation ^{Cyp. de unit.}
of the Lord, as appears by all those citations in the ^{ecc. Athan. l.}
margent, as well first out of the holy Scriptures, as ^{de hum. verb.}
secondly by the antient Fathers, as appears by se- ^{St. Cyrif. &}
veral Epistles which Saint *Gregory* writ since to the ^{Hier. in cap.}
Bishops of the East, to the Bishops of *Africa*, ^{Math. 22.}
Spain, *Sicily*, *France*, *England*: the same you ^{Aug. ep. 8. c.}
may find verified by our own Countryman, vener- ^{8. ad Hes.}
able *Bede*: What could witness her more to be ^{alst. the 1st.}
the Queen regent of the Worlds Empire? And, ^{de leg. anti.}
Doth not Saint *Bernard* in his disputation before ^{Leon. gram.}
Rogerus King of *Sicily* there, make it good, how ^{ser. 1. de san.}
that all the Countries and Nations of the Earth from ^{Pet. c.}
ca. 7.

East to West were under the obedience of the Popes of Rome. And,

St. Prosp. l. de ingrat.

Doth not Saint Prosper even about the fifth century thus sing.

Sedes Roma Petri que pastoralis honoris facta caput mundi quod quid non possidet armis Religione tenet---
doth he not call her there, the head of the World, even as she was the residentiary seat of the pastoral dignity of Saint Peter? And tells us that she still maintains the same superintendence by her Religion, which she had lost by arms.

Doth not Victor call her the Head of all Churches?

Vet. l. de pers. vand.

And,

vinc. in com.

Vincentius the same? And,

Justin. ep. ad

The Emperour Justinian, the same like-

Jo-que habet

wife?

in codice.

Aug. in Psa.

cont. part.

Don. de utili-

tati cred. c.

17.

Ang. ep. 162

Doth not Saint Austin that was before them, bid us number the Priests even from Peters seat, and see who succeeded one another, saying, that that was the Rock against which the proud gates of hell should never prevail. And in another place,

That that was it which had obtained the top of authority. And in another place,

Aug. l. con. 2.

ep. pela. c. 1.

ad Boniface.

Hier. ep. ad

Damas.

Hierom ibid.

The principallity of the Apostolical chair alwaies flourished in the Roman Church? And,

Doth not Saint Hierom a little before him, though in his time, call Damasus (the Pope of Rome that was in his time) the successor of the fisher-man, communion with his holiness, communion with Peters Chair; that Church, that Rock: prophane to eat the paschal Lamb out of that house, a scattering, not to gather with him, as much as not to be Christ, but Antichrist. And,

Doth

Doth not *Tertullian*, even between the second *Tert. l. de* and third Century that was before them, teach us *prescrip.* how to find the succession of the true Church, by running along the line of Popes up to the very rock it self *St. Peter?* And,

Doth not *Saint Ireneus*, living even between the first and second Centuries, tell us how that all other Churches ought to repair to the Church of Rome by reason of her principallity over all other Churches, by reason that she hath the keeping of the tradition, descended unto her from the Apostles, as hath been acknowledged (saith he) by all Christians that live in any part of the World? Doth he not call the Church of Rome, the greatest, most antient, and most known Church to all the World? And in another place,

Doth he not say that there we ought to learn the truth, where the gifts of the Lord are placed, with whom is that succession of the Apostles? And doth he not hold the gifts of the Lord to be placed there, and the succession to be hers, when he tells us that she is the keepresse of that faith of ours: and that she without danger expounds unto us the Scriptures, neither blaspheming God, nor dishonouring the Patriarchs, nor condemning the Prophets. *Iren. l. 4. ca. 45.*

This reverend regard toward the Church of Rome, as of her being the only keepresse of our faith and interpretesse of the divine oracles (bred in the hearts of primitive and sober Christians) was it which made *St. Cyprian* say,

They are so bold to carry letters from prophane schismatics to the chair of Peter and the principal Church, whence Priestly unity arose, not considering the Romans take them whose faith was praised by the Apostles mouth, *Cyp. ep. 55. nec. 6.*

mouth, to whom misbeleefe, cannot have acceffe.
And,

Hier. Apol. Saint Hierom, Know ye that the Roman faith, commended by the Apostles mouth will receive no such
advers. Ruff. deceits, cannot possibly be changed though an Angel
l.2.c.4 taught otherwise? And again,

Hier. proem.
l.2.com.in ep.
ad Gal.

Will you know Paula, and Eustochium, how the Apostles hath noted every Province with their proprieties? The faith of the people of Rome is praised. Where is there so great concourse to Churches and Martyrs sepulchres, where soundeth Amen like thunder from heaven, or where are the Temples (void of Idols) so shaken as there?

Thus much concerning what estimation the antient Fathers had of the Church of Rome, viz. her being the building, that was built upon the Rock, against which the gates of hell should never prevail. Her being the Kingdom that was bestowed by Christ and the Nation to whom it was given, to whom as to a proper judge, and an impartial Interpreter of Gods Word, all faithful people (in their opinion) ought to repair. Now you shall see of what opinion the same antient Fathers were concerning her Bishops being Peters successors, and of their right to enjoy his priviledges so farre as they did concern authority, to rule and govern the whole Church, and if both these be such, no man will deny eithers authority. For the first I hope is sufficiently proved. For the second, whether it be so or no, let us hear what these antient Fathers also shall relate unto us.

DIVISION V.

The ancient Fathers of the Primitive Church believe the Popes of Rome to be by succession Heads of the universal Church.

St. Chrysostom tells us, that the care of feeding those sheep which Christ redeemed with his blood, he committed as to Peter, so to his successors. For this cause,

S. Hier. calls the Pope of Rome, chief, and highest Priest.

St. Ambrose, the Ruler of the House of God. For this cause,

St. Austine derives the lineal succession of the Popes of Rome from Peter.

Optatus, the lineal succession of the Popes of Rome from Peter. For this cause

The Prerogatives of the Church of Rome, are called Peters right.

Her dignity, Saint Peters honour.

Her greatness, Saint Peters reverence.

Subjection to her, Subjection to Saint Peter.

Messages from her, Messages from St Peter.

Things done by her, things done in St Peters presence.

Lands and possessions given to her, Lands and possessions given to Saint Peter.

Her Territories and Lordships, S. Peters Patrimony.

H h

Her

Hier.ep. 123

Amb.com. in

1 Tim. 3

Aug.ep. 165

ad Genr.

Opr. li. cont.

parm. Ler.

ep. 45. Ibid.

& ser. 1. in

Anniv. as

sum sue. ep.

87. ep. 24.

ep. 4. plati-

na de vic.

pont in Joan.

7. Pope

Innoc. 3.

Exiratt. per

venerabilem,

qui filii sine

l. giti.

Abbas V.
sparg. in
l. 1. n. H n.
5. Ormup'r.
de 7 verb.
Ecles. in
pal. latera.
Greg. Regist.
l. 4. ep. 34.
l. 7. ep. 69.
Platin. de.
vir. p. n. in
Greg. 7.
Popes in
their letters,
Sub an. lo
Piscatoris.
Pope Inno: 4
extra cap.
majoris de
bapt. & ejus
effect.

Her Revenues, *S. Peters* Royalty.

Her good will, *his* favour.

Her communion, *his* peace.

Her indignation, *his* curse.

Her signet, *his* ring.

Her Chair, *his* Sea. If this will not suffice,

O all ye Nations of the world, bear witness

DIVISION VI.

To the Pope of Romes Supreamacy.

FOR, to her Tribunal, as the *supream* and high-
 est Judge on earth, and *Anchor* of our faith,
 and to *him* that is her mouth and speaker, as to an
Oracle of truth, the faithful of all Nations have
 evermore directed the sums of their belief: the
 greatest Clerks, *their books and writings*: the most
 famous Councils, *their Canons and Decrees*, the
 most holy Bishops, *their causes*, that they might be
 examined by her; faults, *punished by her*; abuses, re-
 formed; faith approved; heresies condemned; de-
 crees established; sentences reversed; and all by
 her. As their *Letters, Complaints, Suits, Embassies,*
Petitions, and *Appeals* from all places of the world,
 do manifest. For

To her *Flavianus*, Patriarch of *Constantinople*,
 appealed from the second Council of *Ephesus* in the
 days of Pope Leo.

Athenasius Bishop of *Alexandria*, implored her
 aid from the Oppression of the *Arians*, in the days
 of Pope *Juhms*.

S. Ebrys.

S. Chrysostome (deposed in a Council of many Bi- shops of the East) fled for safeguard under her wing, in the days of Pope Innocent.

To her, Theodoret; to her, Salvianus; to her, Priscillian, (condemned in a Synod at Cesar Augustum) were said to appeal.

To her, Valens; to her, Ursacius, came to give an account, and crave pardon for their treachery against Athanasius.

To her 225 Bishops (banished their Seats by King Thrasimund) fled for relief, and were all honourably maintained at his own charge. What hen ever gathered so many chickens under her wing?

To her, Justinian the Emperour, sent the profession of his faith in the days of Pope Agap t.

To her, Eutychius, Patriarch of Constantinople.

The like in the days of Pope Vigilius. To her, Proterius, Patriarch of Alexandria: the like in the days of Pope Leo.

To her, S. Austine sent his works to be examined and amended, in the days of Pope Boniface.

To her, Possessor a Bishop of Africa sent his commentaries upon S. Paul, in the days of Hormisdas.

To her, S. Hierome, his explication upon the Creel, in the days of Pope Damasus.

To her, the Council of Chalcedon sent their canons, in the days of Pope Leo.

To her, the Meleutian Council in Numidia, sent the cause of Pelagius, in the days of Pope Inno.

To her, S. Cyprian, the Primate of Africa, sent the Decrees of the Council of Carthage, in the days of Pope Stephen.

Sym. ad Leo. con. Melet. 10. 2 p. 601. & inter ep. Aug. 92. & c. Cyp. teste Hier. dial. advers. Lucif. Chrys. ep. 1. ad Inno. Tom. 7. Secret. l. 7. co. 25.

Hic. in Sym. To her, S. Chrysostome sent Letters to request a
exp. ad Da- pronouncement of the proceedings of the Bishops of
mas. Aug. the East voyd, and to punish with Ecclesiastical cen-
cont. 2. epis. sure the Authours of that disorder.
pelag. li. 10.

To her, Athanasius complained of the wrong of-
c. 1 Theod. fered unto him by the Emperour, and a great Assem-
ep. ad leo- bly of eastern Bishops, (who wrongfully thrust him
nam commē. out of his Bishoprick) were by her rebuked for their
ejus in Paul rashness, and he restored by her Pope Julius.
præfix.

To her, S. Hierom sued, viz. If any thing be
Idem in ep. here unadvisedly set forth, we intreat it may be amend-
ad Renatum ed by thee, who holdest the faith and seat of Peter,
præfix. in re- la. S. Synod. in the days of Pope Damasus.
ad S. Papam
leenem.

To her, S. Austin the like in the days of Pope Bon.

To her, Theodoret made supplication in the days
 of Pope Leo; viz. I humbly request and beseech
 your holiness in this case to aid me, appealing to your
 just and upright judgement, and command me to come
 before you: And in his Epistle to Renatus the Priest,
 I beseech thee (saith he) to perswade the most holy
 Archbishop Leo, that he use his Apostilical authori-
 ty, and command our appearances before his Council.
 For that holy Seat holdeth the Stern of Government
 over all Churches in the world.

Oflander in To her, the Fathers of the Council of Chalcedon
ep. Cent. 4. fa- supplicated to have their decrees confirmed in the days
 182. *Leo ep.* of Pope Leo, calling him their Head, his Highness;
 59, 60. *ejus-* of Pope Leo, calling him their Head, his Highness;
 & m. *Hibetur* themselves, children.

To her, the Emperour Marcyanus prayed that
inter ep. the same faith which was there defined, might be con-
Norm. Ca. firmed.
Tom. 1. epi.

To her, the Council of Arles petitioned, that
Rom. pont. Letters might be directed to all for uniform observa-
extrat. in de- ti. to 2.
cret. Agap-

tion of Easter-day throughout the world, in the days of Pope Silvester, in the time of Constantine the Great.

To her, the Emperour *Justinus* referred the questions of faith presented unto him by the Bishops in the days of *Hormisdas*, requesting his resolution.

Concil. 553
or 551. *Socr.*
son. l. 8. c. 3
Socrates. l. 5
ca. 16.

To her, the Emperour *Justinian* humbled himself in the days of Pope *Agapetus*: adoring his holiness, and beseeching him to advance *Mennas* a Catholic, to the Patriarchal Seat of Constantinople, in stead of *Anthymus* the Heretick.

Theod. eccles. Hist. lib. cap. 13.

To her, *John Chrysostom*, Patriarch of Constantinople; *Theophilus*, Bishop of Alexandria, intreated, that *Flavianus* the Usurper of the Seat of Antioch might be pardoned: and after the death of *Paulinus* be installed in his Bishoprick.

Theod. ibid.

And although he were favoured and honoured by all that part of the world that is famous for the rising of the Sun, and looked upon with the favourable aspect of all those rayes of Majesty that the Emperour *Theodosius* could shine upon him: yet, he could never be peaceably enthroned until he sent *Acatius* (the famous Bishop of Berea) with many other illustrious Prelates, to the Sea Apostolick, in the days of Pope *Damasus*, by whose condescension at last, he quietly enjoyed that seat.

Leo. ep. 1. ad Episcop. Camp. & c.

She writes Letters to the Bishops of *Campania*, *Picenum*, and *Tuscia*, by the hands of Pope *Leo*, her Bishop, How far her constitutions did oblige them all.

Leo ep. 87. & ep 83. ad Turb.

She summoned the Bishops of *Tarracone*, *Lusitania*, *France*, and *Carthage*, to a General Council in the said Popes time.

Niceph. l. 13 c. 34.
The Comm. rifts Can. a.

- She* thundred her sentence of excommunication against *Arcadius* the Emperor, and *Eudoxia* the Empress, and *Theophilus* Bishop of *Alexandria*.
Libera 18 *She* excommunicated *Acatius* Patriarch of *Constantinople*, in the daies of Pope *Felix*.
Eusebius lib. 5 chap. 24 *She* censured all the Bishops of *Asia*, for dissenting from the celebration of the feast of *Easter*: in the daies of *Vistor* the fifteenth Pope of that name.
Zona in vita Justin. *She* deposed *Anthimus*: in the daies of Pope *Agapetus*.
Galas. ep. ad episc. Darda *She* deposed *Dioscarius*, in the daies of Pope *Leo*.
She deposed three Patriarchs: one of *Constantinople*: another of *Alexandria*: the third of *Antioch*: and *Flavianus*, in the daies of Pope *Damasus*.
Theod. l. 5 bi. c. 23 *She* restored *Theodore* the famous Bishop of *Cyprus* to his See: deposed by the second Councell of *Ephesus*, in the daies of Pope *Leo*.
Concil. chal. *She* was writ unto by Saint *Cyprian* to depose *Cypr. l. 3 ep. Marcion* the Bishop of *Orleans*, and to install another in his room, in the daies of Pope *Stephen*.
Galas. ep. ad episc. Darda *She* restored unto their Bishopricks, *Athanasius* of *Alexandria*: *Paulus* of *Constantinople*: and other Catholique Bishops of the East, expelled by the *Arians*, in the daies of Pope *Julius*, the first of that name: and this she did, as the *Centurists* confesse out of *Socrates*, *fretus Romana ecclesie prerogativa*: by her own accustomed prerogative. And as *Zozamen* saith of the same Pope *Julius*, when for the dignity of his See, the care of all appertained unto him, he restored every one to his Church.

She sent Hosius, Vitus, and Vincentius, as her Legats, Presidents, to the first Councell of Nice: Saint Cyril, to the Councell of Ephesus: Paschasius, and Lucentius, to the Councell of Chalcedon.

She had her Vicars General in all forraign and remote parts: Anastatius Bishop of Thessalonica in Greece: Potentius in Africa: Acaius, Patriarch of Constantinople, in Egypt: Dubritius, Archbishop of Wales, and primate of great Britain, in Britain.

To her, as to the highest Judge, the weightiest causes from all parts of the World, have ever been directed.

Without her, no General Councell can be kept, or assembled.

By her, tumultuous Synods have been ever disannuled.

From her, the Patriarch of Constantinople had the preheminence of the highest See after Rome, and jurisdiction over Egypt, Lybia, and Pantapolis.

From her, the Bishops of France, Spain, and Greece, have received their episcopall palls, robes and ornaments.

From her, England received her Apostle St. Austin, the first Archbishop of Canterbury.

From her, all succeeding Archbishops of that Sea, received their palls: which in honour of their derivation from Saint Peter, and in acknowledgment of their subjection to the Sea of Rome, they were first laid upon Saint Peters holy tombe, and from thence, they were sent to the severall incumbents for the time being.

Bide lib. hist. chap. 19 and 2 hist. chap. 8.

Goodwin in *From her*, King Edwin for Saint Paulin and Ho-
catalogue of norius, King Rufus, for Saint Anselm obtained
Bishops their episcopal pals.

Beda l. 2. By her, Pepin was created King of Italy : in the
chap. 17. Fox days of Leo the third.

Acts page By her, Stephen was created King of Hungary,
185. Albe Krant. in the days of Pope Sergius.

l. 2. By her, Edgar was created King of Scotland, in
Blond. dec. the days of Pope Urban the second.

2 lib. 7 hist. By her, Charles was created Emperor of the Ro-
Scotorum mans, in the days of Leo the third.

Paulus Di- By her, the seven Electors of the Empire were
aco lib. 23 all chosen, and first ordained, in the days of Gregory
Rerum Ro- the fifth.
manar.

Saint Tho- At her hands Henry the second, King of England
mas lib. 3 de received (as a gift) the title of the Lordship of Ire-
regi princ. land.
chap. 19

Stow Annals At her hands Henry the eighth, King of England
1531, and received the renowned title of Defender of the
Oronphorus Faith, as an extraordinary favour, so continued by
ebro. 1520 his successors *, as an extraordinary cause of great
King James insultance.

in his decla- At her hands the Kings of Spain received the ti-
tion concern- tles of Catholique.

ing his pro- At her hands the Kings of France received the
ceedings in title of the most Christian King.

the cause of Doctor Conr. At her hands France received the manner of con-
Doctus pa- secration, and anointing her Kings, by the Arch-
36 where he bishop of Rhems, according to the ordinance of
said that he Pope Hormisdas.

more gloried in that title, then in the title of King of great Britain. Thomas Bozius de
figas eccles. rom. 2 lib, 17 Signo 77 Papyrius Masso. lib. 3 Annals in
vita Henry primi.

At her hands the Kings of *Germany* the like, by the Archbishop of *Mentz*.

At her hands the Kings of *Bohemia* the like, by the Archbishop of *Prague*.

At her hands the Kings of *Scotland*, their form of coronation, by the Archbishop of *St. Andrew*.

At her hands the Kings of *England* received the form and manner of their coronations: by the Archbishop of *Canterbury*: according to the grant of *Adrian* the third. And as it was not a matter of small ingratitude that a Kingdom whose Kings, and whose Archbishops (after that they had received such favours at her hands) should have theirs embroiled so often in so many of her childrens blood: so it was not a little ominous that the most unfortunate Prince that ever raigned, together with his Archbishop, should both fall in blood: when the hands of the precedent metropolitan were so bloody that he could not consecrate the late King, or execute those grants of hers from whom they were derived to both: as if those *two* lamps had both gone out, as soon as ever that oyle was done.

And if all this be not sufficient to evidence the words of *Christ* and his *Apostles* so to infer concerning his Church as I have urged I erre with the letter of *Scripture*, the *Decrees* of *General Councils*, the expositions, judgments, and opinions of all the antient and renowned Fathers of the Church, all on my side. And,

They that say I erre, are in the right, with their new coined *Restaurators*, *bringers to light*, *first beginners* or *rebudders* of the Gospel, re-edificators of

Whitak. can. the desolate ruins of Religion, openers of a vein long
 2. q. 5. c. 1. hid before, raisers of a beam of truth, then unknown
 Apol. of the and unheard of; first authors, first masters, first re-
 Church of stors, first Apostles of an Evangelical, strange
 England p. and new reformed Doctrin, so termed by their own
 14. c. 4. party, and not only so, but so new, as that one of
 Calv. l. 4. in. their own side affirmeth that Luther received his
 1. c. 7. ff. 24 faith neither from Hus, Wicklif, &c. but that he
 Fox Alls & was autodidact, instructed of himself. In so much
 mon. p. 400 as Oecolampadius is said to be (as above cited) evan-
 Oecolampad. gelia doctrina auctor primus, when they call Luther
 upon his tom. primum Apostolum purioris evangelii. I have erred
 at Basil Bu- by beleeving the Doctrin which from time to time
 cer ep. an. 36. hath been derived from the Apostles: and they are
 ad episcop. the right, by jumping over the heads of fifteen or
 Hereford. sixteen hundred years upon the Apostles writings
 Joachim Ca- interpreted as they please themselves.
 mera frairū
 orthodoxa
 eceles. p. 161

I have erred by grounding my beleeif accord-
 ing to the preaching, propagation, and continuance,
 of the Apostolical faith: and they are in the right by
 calling to witnesse (as all the heriticks in the World
 ever did) the Word of God made to speak as they
 shall word it.

I have erred by adhering to the continually re-
 ceived expositions, which from time to time, from
 country to country, from Fury to Rome, from Rome
 to us, and so to all the World have been infallibly
 gathered and faithfully delivered to all the World,
 out of the sacred Word: and they are in the right
 according to those new interpretations which they
 themselves now make, out of the written Word;
 without any such preachings, propagations, continu-
 ance, received expositions, gatherings or deliverings:
 For, Neither

Neither Bishop, nor Priest, nor Clark, nor Layman, nor Woman, nor Child, nor Country, nor Village in the World, ever preached, or delivered, or propagated the Doctrin, expositions, or gatherings together of the nine and thirty articles of the Church of *England*, or books of homilies, as they are contradiistinguished to the Roman Doctrin.

I have erred in beleeving the Scriptures according to the line of ecclesiasticall exposition drawn over the Scriptures, in all ages, and in every Country, and they are safe in founding a retreat from these or the like onsets, to the revelation of Scripture, made in *England*, to *Cranmer*, *Latimer*, *Ridley &c.* as others did to *Luther* at *Wittenburg*, to *Calvin* at *Geneva*, to *Oecolampadius* at *Basil*.

See *Mason l.*
c. 2. f. 21.

If your Doctrin be not *antient* it is not true: and if you think to derive your antiquity from the Apostles time and writings, without manifestation of its propagation, and continuance all along, from its original, up to the present time (seeing the contrast is not concerning the antiquity of the Scriptures; but of the Doctrin raised from those Scriptures by the Church, and which is the true Church, by such antiquity) you do no otherwise, and go no wiselier to work then as if you should go about to justify your selves to be the Children of God, by proving your descents from *Adam*. For no man can be said to be an *antient man* because he hath lain in the grave so many years, but because he hath continued living all that while. Wherefore, as *Tertullian* saith, that Church that can derive itself

Tert. in pref.
cont. h. r.

from Apostolicall succession, shew its propagation, and continuance is only antient, and Apostolical. For, neither was the Church, nor the Scripture antient in those times, from whence Protestants pretend to derive the antiquity of their Doctrine. Nor were the Scriptures then of any *private interpretation*. Nor was the Church of God ever understood to be *primative* in regard of any *secondary* Church, for there is no such thing as *two* Churches; but in regard of a *derivate* Church, which implies a *succession* and *continuation* of that *one* Church in unity both of Doctrine and of discipline, and though it be true which the Apostle saith, *ego evangelio vos genui*, yet it was not the *true Gospel* without a *true Apostle*, nor the *true writings* without *true preachings*, that did beget them. Wherefore no succession, no true Apostles, no true preaching, no true Gospel, no continuance, no antiquity: no antiquity, no truth; no truth, and no Salvation.

Since we find so many antient and renowned fathers of the Church all of them agreeing in this point, and not only so, but all of them when they are altogether assembled in so many general Councils: let us not fear that eternity should have end: *Vobiscū in eternum* bears perpetual date, the fire of the holy Ghost never goes out: the holy spirit hath not left his gentle posture of descending down to the approaching of a mighty and rushing wind. That the Gospel should be now speld rather by *broken parts*, then by *cloven tongues*: by men clad in *busse*, rather then Priests cloathed in *righteousnesse*: Religion will not be directed by *helmets* (the *resisters* of blows) but by *milters* which have received the *cleft* already: decisions in matters

matters of *faith*, must not be determined by *armour of proof*: nor can the sword of the spirit find out a *new way* to the *conscience* by *cutting* through the *flesh*: why do we (then) strive against these *streams* of evidence, contest with *clouds* of witnesses full seated with so many holy fathers. If some *Priests* and *Bishops* were, would so many *Kings* and *Emperors* be so poor conditioned as to acknowledge the Church of *Rome* to be so *paramount*, or so *supream* as to sue to her to receive *priviledges*, *dignities*, and *prerogatives*; at her hands, *titles* of honor, *forms* of coronation, as so many *sanctions* derived unto them as from the spring head of all *human* sanctity, if they *all*, all that can make up all, all the World did not beleeve her Popes, by *divine right* warranted to be *Christs Vicegerents*, in a higher deputation, then any is upon the earth: and so *high*, that the high and mightiest Monarchs of the World, always thought it their chiefest honor (according unto *Isays* prophecy) to *bow down* to her, and to *lick up the dust* of her feet (not to her *supream* officers, as *Isay* 60. they are the sons of *men* and *women*, but as they are the representatives of *Christs* own person; as they themselves crouch to their own alters: not as they are *wood* or *stone*, but *thrones* of *grace*) If they did not beleeve *that* Church to be the building upon *that* rock, against which, neither the *blowing* of these *winds*, nor the *falling* of that *rain*; nor the *beating* of those *waves*; that is to say, neither the blood-thirstinesse of *Nero*, *Caligula* &c. (who persecuted to death (whom Christ crowned with Martyrdom) thirty and three all in a row one after another, the immediate successors of Saint *Peter*) nor the persecuting

Thomas Be-
xius de signis
eccles. tom. 2.
l. 7 signo 78.
Baron Ann.
anno Christi
200. 255.

Aug. de uri.
2. credendi. c.
17.

cuting Emperors; Trajan, Decius, and Constantinus (who banished Clemens, Cornelius, and Liberius into Asia, Centumcellas, and to Thrace, and Mar-
tyn into Pontus) nor Goths, nor Vandals, nor

Turk, nor Alarick Massacres, nor Attilian sackings, nor Bourbon cruelties, nor emulations of secular Princes, nor strifes in her own elections, nor the great vices which have been observed to be in the persons of some of her Popes; nor that which never fails to root up the strongest foundations

(which is the divisions that have been amongst themselves) could never be able to shake the building from off that Rock; interrupt the succession of that Church; but there she hath stood in spite of death and gates of hell: tyrants and hereticks (for the space of 1600 and odd years) all these (to use Saint Austins own words) in vain, barking round about her: which doubtlesse speaks her to be that infallible superstructure, upon that rock: against which Christ said the gates of hell shall never prevail, and her succeeding Bishops to be the undoubted successors of that sure foundation fortified by the prayer of Christ, confirmed by his promise: and continued by his remarkable and visible grace; and providence.

And this I hope is sufficient to prove the Church of Rome to be the generally known, and universally acknowledged seat of judicature in causes ecclesiastical through the Christian World. Now I shall produce before your eyes,

DIVISION VII.

A Manifestation, how that it is impossible but that all should see this Church, and acknowledge it to be the true.

Epiphanus tells us, that the Church of God is the Kings high way, by which a man is sure to travel towards the truth: And the Prophet Isaiah directs us how to find *this way*, (this Church) by such *infallible* signes and tokens, that Idiots cannot be misled: viz.

*Epip.
har. 85.*

Then shall the eyes of the blind be opened, and the ears of the deaf restored, and there shall be a path, and a way, and it shall be called the holy way, and it shall be unto you so direct that fools cannot erre therein.

Isai. 35.

By this plain way of *infallible* demonstration of the true Church; Our Saviour Christ himself informed the ignorant, even his own beloved; when she knew not where his flock did rest and feed; viz. *If thou knowest not, O thou fairest among women; go thy way forth by the footsteps of the flock, and feed thy kids by the shepherds tents.*

Can. 1. 7.

Neither did Christ, nor any of his Prophets or Disciples ever denotate (in any place of Scripture) the Church by any *local* place of Residence for them; if the chief Pastor of the Church should chance to be jossed at any time out of his chief place of residence, the Church might seem thereby to fail through

through dislocation. Wherefore she was neither designed by the place where she did first begin; viz. *Jerusalem the joy of the whole earth*; nor by the City where *Christs* followers were first called *Christians*, viz. *Antioch*: nor by the *prime* Seat not only of him who was the *Prince* of the *Apostles*, but of that which was *the head of the world*. *Qua caput Orbis erat*, viz. *Rome*; But,

Can any man that is alive shew me an *accomplishment* more answerable to the *pradiction* of the *Prophet*? A Church that either *is*, or ever *was*, that hath a way unto her that is *more easie* to be *found out*? or a road that is *more direct*, or hath more travellers in it? a *Church-path* that is *more beaten*? or according to our Saviours directions, *Footsteeps* that are *more universal*? *Shepherds* that have *pitched more tents*, then is, or hath the Church of *Rome*.

Away then, with your *corner Churches*, your *hidden Conventicles* in wildernesses; *Appenine Mountains*, *Hyrcean Woods*, *Lollards Towers*, Churches like *things* thrust up into a *sleeve*: Behold, *Isai. 52. 10* here is a Church like unto an *arme stripped bare*; that is *visible* to all the world.

Away with your *Molehil Churches*, or your *Hillock Congregations*; or your Churches that are (perhaps) *indifferent high hills*. Behold, here is a *Mountain* (how high?) a Mountain that is *exalted above the hills*, (*And is that all*? no: it must be higher yet) and *as the top of that Mountain* (nor is this all neither, for she must be as great as she *Isai. 20. 2* is *high*, viz.) *Dan. 7. 27* As a *mountain that filled the whole world*.

Let not a new pretendress to invisibility, shrouding her self under the dark shades of allegorical expressions, (because she was no where to be found or to be heard of through the tract of multiplicities of Centuries, and pretending her self to be the woman in the *Revelation* that fled into the wilderness for a thousand years) stand in competition with her, who by clearest, and most plain, and positive Text of Scripture is forethrewed unto us to be such a one, as shall keep open house continually, so continually, as that her gates shall never be shut day nor night; who constantly hath had Kings to be her guests: and the forces of the Gentiles her resort.

Away with your *candels* under a *bushe*: Here *Mat. 15. 1.*
is a *candle* in a *candlestick*, such a one as is not only like unto a *light* in a *room*, but like unto the light of the world: a *Tabernacle* in the *Sun* it self.

Psal. 19.
Is it not more then strange, that this candle in the room, this light of the world, this tabernacle in the sun, this hill above the plains, this mountain above the hills; this top above the mountains, should not be seen above a thousand years together? That she that was continually to keep open house, so that her gates were not to be shut day nor night, should be believed to have put the key under the door for so long time together. Must day and night be construed neither day nor night? and must continually signifie a thousand years privation?

Shall that *Seed* that was to be multiplied as the stars of heaven, and as the sand upon the sea shore, *Gen. 22. 7.*
and spread abroad as the dust of the earth to the *Gen. 28. 14.*

Rom. 4. 16. West, and to East, to the North, and to the South, (as the Church of Christ (by the promised Seed of the Church) is promised to be) be credited, to be shoveld up either in obscure corners, or inclosed, or paled within a wilderness, for so many hundred as shall make a thousand years continuance?

Shall she, that had the heathen for her inheritance, and the uttermost parts of the earth for her possession, fly unto the uttermost parts of the earth for a possession?

Psal. 2. 8. Shall she, to whom all the ends of the wor'd shall be converted, fly unto some end of the world?

Psal. 8. 9. Shall she, to whom all the Nations of the world should flow, fly from all the Nations of the world? Or she, on whom Gods glory shall be seen, set in a cloud? Or she, to whose light the Gentiles shall repayr, and to the brightness of whose Orient Kings shall come, live so obscure, and so long time together, as that neither Jew, nor Gentile, King, nor people, know well where to find her?

That she (whom the Spirit of the Lord is upon, whose words were put into her mouth, whose words so put were never to depart from thence, neither out of her mouth, nor out of the mouth of her seed, nor out of the mouth of her seeds seed for evermore) should ever be said to erre, when she assures us truth?

Mat. 16. 18 That Christs Church (built by Christ himself upon a rock, that rock which was Peter, founded upon the rock which was Christ: that foundation laid in promise: and every stone of her building, polished with the prayer of Christ) should ever fail?

That

That she (who was a Crown of Glory in the hand of the Lord, and a royal Diadem in the hand of God) should ever be drawn aside? Isai. 60. 11

That she (that is the pillar of truth) should be so shaken, that her truth should fall? or that she (who is the ground of truth) should so sink underneath, that truth her self should sink underground? 1 Tim. 3. 15
 is such an amazement to me, that men should think it possible, that I can neither write what I imagine, nor imagine what I should write. O blessed S. *Austine*, help me to some of thy just anger, and thy high incensed wrath, that (with thy authority) I may not altogether misbecomingly inveigh against these men; not as against such fools as the Prophet maketh mention of: for they (he tells us) cannot be so misled: but as against such frantick men, as the holy Saint inveighs against when he cries out, *O ridiculous and absurd to humane sense, O heretical madnes, that cannot see what is so plain and obvious*: Help me to oppose against these men, and to exclude them from being members of the Church of Christ: as thou didst *Petilian*, and the *Donatists*: Wherefore in his name, I object unto you Protestants the crime of *Schism*: which you (as they did) will deny: but I (out of S. *Austins* own words) and with his authority instantly will prove unto you, viz. because you do not communicate with all Nations: you do not keep the beaten path, and common road: Observe the universal footsteps of the flock of Christ: nor the tents of his Shepherds, which both his Prophet, and himself, gave the most ignorant, as well as his best beloved, as most infallible signes and tokens: whereby, by following

Aug. li. de civibus, c. 10

Aug. rom. 8 in Psal. 56

Aug. li. 22. de civit. Dei. c. 8.

*Optat. l. 2.
cont. Parm.*

those directions they might be sure never to mis^s the only and ready way how to find out that certain and constant place of his abode, where his flocks do feed: Wherefore, saith *Optatus*, If so, at your pleasure you bar up the Church in a narrow room, where is that which the Son of God hath merited? How do you follow his directions? where is that which his Father willingly bestowed upon him, saying, I will give thee the Heavens for thine inheritance, and the uttermost parts of the earth for thy possession? Why do you violate such a promise, that the latitude of Kingdoms should be shut up by you, as it were in prison? How labour you to resist so great a piety? what meant you to make war against the merits of our Saviour? Permit the son to enjoy his legacies: permit the Father to fulfil his promises: why place you bounds? why appoint you limits? but what barring, and withdrawing, and taking away, and violating, and shutting up, and imprisoning, and resisting, and making war, and depriving, and binding, and limiting, is amongst you Protestants of the Church; the merits, the inheritance, the possessions of the Son; the gifts, the promises, the Legacies of the Father, within bounds and limits, and narrow rooms, and prisons? Why do you halt, where you may go upright? and be so often at a stand where you cannot lose your way? Why do you add so many doubts and difficulties to so clear a cause, stated by *S. Austin* so long time ago: viz.

If (saith he) the holy Scriptures designe the Church in Africa only, the Donatists alone contain the true Church: If in a few Moors in the Province of Cæsarea,

sarea, we must repair unto the Regicides: If in the *Aug. rom. 7*
 Eastern people only, we must look it amongst the Acri- *de unis. eccle.*
 ans, Macedonians, Eunomians, &c. but if the c. 3.
 Church of Christ (by most cert. in testimonies of ca- *An. rom. 4.*
 nonical Scripture) be described to be in all Nations, *9. evan. l. 1.*
 whatsoever they shall bring, or from whencesoever they *9. 38.*
 shall write, who say, Behold here is Christ, behold
 there; let us liste: rather (if we be his sheep) to the
 voice of our Pastor: saying, Do ye not believe them
 because his Church (saith he) like lightning shall ma-
 nifestly shine from East to West, that is (saith he)
 over all the world: And

May we not as justly say, If the Holy Ghost
 hath designed the Church in Geneva, or in the
 Countrey of the Heuctians, then the Calvinists
 are the true Church. If in the corners of Tygu-
 rum, then the Zuinglians are the true Church: If
 in the Countries of Saxome, Lipsia, and Wittin-
 berge, then the Lutherans are the true Church: If
 in the Island of Great Britain, then the Protestants
 were the true Church: but if in all the world,
 then we must look out for a Church, that is in all
 the world, which no Church in all the world is or
 ever was but the Catholick Church, I mean the
 Catholick that is called Roman, or the Roman Ca-
 tholick.

Pack up your religions and be gone, ye peddling
 Churches, ye Haberdashers of small wares in divini-
 ty, ye gleaners up of principles in religion; why
 do ye stand in competition with the labourers of
 the field, and compare your bundles to the Lords
 Barn? and your handfuls of rubbed ears to your
 Masters threshing floor? Let your own opened

eyes help you to hearts that may find out knees whereby you may prostrate your selves before a *Kings daughter*, and a *Kings wife*, and pour down your *bushels full of light* at the feet of her, whose glory is over all the Earth.

Objection.

It sufficeth not to avoid the Church of Rome, her being the *Catholick Church* by saying all these glorious things spoken of the Church of Christ, were spoken of his Church, as she is a Church *universally* dispersed over the whole earth, and not of *one Church* that was to be erected over all the rest; for we must have a Church that must deserve the name of *Catholick*, by *infusing this universality into the whole body*, that may *causally*, as well as *formally*, be said to be the *Catholick Church*, as the center of all unity, which is the form of *universality*, (and yet remain a *particular Church* of her self, as a particular man may be a *General*, in respect of the whole Army, and yet a *particular man* in respect of himself) or else *unity* and *universality* can never meet. We must allow the *visible Spouse of Christ* a *visible Head* of her own, besides a *Bridegroom* to be her Head, or otherwise we may as well fancy the *invisible Head* of the Church, (which is *Christ*) to be without a *visible body*, as the *visible body* of *Christ*, (which is the *visible Church*) to be without a *visible Head*: Wherefore,

S. Cyprian saith, *From no other root do heresies arise, but from this*, viz.

Determinat.

That men do not obey the Priest of God, neither consider, that in the Church there is one Priest, and one Judge for the time instead of Christ. That there
may

may be a known *touchstone* for all heresies and schismes: whereby they may be tried and *convinced*; for the *Letter* of the Scripture never convinced any, but afforded all the Hereticks in the world *pretended ground-work* for to build their heresies upon: and whether the pretence be *real*, or *pretended*, that, some other must determine: seeing both parties have the Scripture, and pretend unto the Spirit. Wherefore S. Irenaeus called the catholick Church *Depositum dives*, or *rich treasury*, which treasury he tells us, the Church of Rome ever kept; and in his third Book he saith, *The Church of Rome had the keeping of the Tradition of advers. her. the Church descended unto her from the Apostles, as hath ever been acknowledged by all Christians that live in any part of the world.*

By this *Depositum*, or *Tradition* the Church of Rome infallibly received the *holy Scriptures* into her Canon, whereby they were ever afterwards acknowledged for the Word of God in all Ages, and in all Countreys, in respect of whose having this tradition in her custody, all particular Churches in the world, (when they were at a stand) ever sought unto her. As,

S. Bernard sought to Pope Innocent the third. *Bern. ep. 19.*

S. Austine, and all the Bishops of Africa, to Pope Innocent the first, and to Celestin. *Aug. ep. 90.*
92

S. Chrysostom, to the same Pope. *Chrys. ep. 52*

S. Basil, to the Pope that was in his time. *Bas. 157. 8.*

S. Hierom, to Pope Damasus; and saith

S. Cyprian, *To what See was it said,*

I have prayed for thee, Peter, that thy faith fail not Wherefore saith?

S. Bernard,

Ber. ep. 19.

Saint Bernard, *There* (meaning the Church of Rome) *the defects of faith must be holpen.* Now,

This *tradition*, or *depositum*, Protestants neither keeping, nor pretending to keep, or to have ever kept, by an imaginary long arme, reach for a new truth over the old heads of fifteen or sixteen hundred years, out of the Apostles Doctrine, so accounting that to be sufficiently *Apostolical*. But,

If they have got any other (which they call) *truth*, different from the *Roman*, who taught it them? in whose custody was it laid up? and how did it come down unto them? It sufficeth not to pick for truth, what truths they think to be such, out of the holy Scripture, and then say they are *Apostolical*, for so all *heresies* would be *Apostolical truths*. For all heresies were grounded upon texts of Scripture, and whether any thing be there rightly grounded or not, we must know that not from the Scriptures, which is the truth it self, and may be wrested, but from the *Church*, which is *the ground of truth*, whom none can wrest. Wherefore saith,

Tert. l. de
prescript.

Tertullian, To whom is the true faith belonging? (as if he should have said, which is the true Church) *Whose are the Scriptures? from whom, by whom, when, and to whom, was the discipline delivered, by which we are made Christians? For where the truth of discipline and faith shall appear to be, there shall be the truth of Scriptures exposition, and all Christian tradition.* Now,

If any Protestant Church, or Church-man, can
answer

answer to *from, by, when, whom, or which* the faith, the Scripture, the discipline or tradition of the Church, or making of Christians, more justly appertains then to the Church of Rome, or assign me any other Church of Christ, that is, or ever was, that hath been *visible* from age to age, since Christ's time, that shall be different from the Roman, I will ask her blessing. For,

Where there is an *obedience* to the Gospel required, the contrary *cried out against*, the want thereof manifested, the danger of that want *expressed*, the benefit of that blessing *declared* all along in holy Scripture, think you that it is our *own opinions, understandings, judgments, or reasons* in our *interpretings, or expoundings* of holy Scriptures, that we are called upon to obey: if so, then there would be no such thing as *oblation of hearts, or stopping of ears, or serpentine fury, or stiffness of necks, or unbridledness of disposition*, complained upon, or otherwise *cried out against*: for all these things no otherwise required, would be *plain* and *easie, milde and gentle*, viz. to beleeve the Scriptures, but as we please, to construe them but as we list, or to expound them but as we think fit. No no, there is something *more* required by this *obedience*, something that is *against flesh and blood: obedite prepositis vestris*, there is the businesse: who be they? *Hear the Church*, whats that? *Tell it to the Church*, where is she? We must be first taught our *Creed*, before we can understand the *holy Scriptures*: first beleeve the *holy Catholique Church*, and then beleeve the Scripture *as that Church shall teach us to beleeve*. Self opinion, the daughter of pride,

Calv. l. 3.
Justit. c. 2.

Isay 7. 9. nisi
credideritis
non intellige-
tis.

hath been the greatest bane to Christian Religion : For our obedience to the Gospel is required as it is a *good-spell* (that is, a good construction) not as it is a *composure of words*, and *letters* (as St. Peter tells us *no Scripture is of any private interpretation*) but as it is duly and truly expounded unto us by the Church, which is the *ground of truth*. Desire not to understand before you beleave, for faith is a matter of *assent* rather than *knowledge*; *Except we understand we cannot beleave*, saith the Protestant: *Except we beleave, we cannot understand*, saith the Catholique : the Catholique hath the Prophet *Isay* for his *warrant* ; the Protestant hath *Calvin* for that *institution* : faith clears the eye of reason, reason dims the sight of faith, he that prefers his reason before his faith, is as if *Toby* should have set his dog *before him*, and his Angel at *his back*.

Thus have I shewed unto you a Church that *can* and ever *did*, and *will*, and *ought* (as of *just right*) to *judg*, and *decide* all controversies in the Church whatsoever that are now in being.

Now Reader either do you take mine, or shew me yours. But do not you shew me *Scripture* (then) without an infallible *Expositor*, for *scriptum est* was that which the Devil shewed Christ to little purpose, and that which all the hereticks in the World ever shewed the Catholiques to justify their errors; neither would I have you shew me an *invisible Church*, for that is such a Church as you can neither *shew me*, nor I *discern her*.

If this will not suffice, why do y^e not go to *Rome*, and teach them otherwise? Why send you not *Emissaries* into *Spain*, *Italy*, *Portugal*, &c. is
not

not your seed worth the sowing? Or are your seedsmen afraid *there is a lion in the way*? You see Catholics are not afraid of three or four lions, all ready to devour them. *Go teach such Nations; go into such a Country; Is it not I that have commanded you?* Shall make them fear neither life, nor death, nor Angels, nor principalities, nor powers against them: but be so far from fearing to be sacrifices in so good a cause, that they shall fear nothing more but that *themselves*, the offering, will not be accepted.

Why do ye make so many feathers fly out of the cushion, and wet so many handkerchiefs with the sweat from off your brows, with labouring to persuade your auditors to that which they persuade you to persuade?

Certainly ye are not the white horses whereon Christ rides *conquering the Nations*, for they were full of *courage*, full of swiftnesse, ready for to run boldly upon all adventures and occasions whatsoever. Apoc. 6.

Certainly if your Religion were Christs, your religious men would not fear all those manner of evils, which Christ foretold that *his* should undergo, for *his namesake*? If your Religion be good, why do ye let it loose the chiefest property of goodness, which is *communicability*, and let it appear good in nothing else but this, *viz.* in that *you keep it to your selves*. Protestants have assisted divers other Nations to *fall away* from the Catholique unity, but did ever any Protestant Church take care, endeavour, or so much as attempt to unite any one Pagan Country to the Christian faith? whiles the

Church which they all forsook, what general care was there alwaies taken by her, to convert Nations to the Christian faith? Not only in the Apostles time, as is before recorded, but even by the succession of her high Priests all along, as appears by all the ecclesiastical histories, and writings of the antient fathers, from time to time: and now to come up nearer to these times wherein we live, to consider the late conversions which have been made in these many Countries of the *East* and *West Indies*, the Islands of *Japin*, *Brazil*, and the exterior parts of *Africa*, and at this very time that large and potent territory of the *Chinians*, which had barricadoed out all strangers from entring within her dominions by the severity of their Laws, hath opened a wide passage for the overflowing of the Gospel over all those Countries; the Queen of *China* with divers of her followers being first baptized into the Christian faith, the King (her son) with fifteen Kingdomes belonging to him have lately verified the keys of *Peter* to be so like the key of *David*, in that they did not only shut, where none could open, but open as it seems, where none could shut them out. Thus doth the Church of *Rome* we see continue her spreading the banner of the Crosse where the old *Roman* Eagle never spread a wing: what nation is there that hath not been converted by her? Nay may I not (in a manner) say, what Nation unconverted is there that owns not their Christianity to her care and providence? How infinite were her missions? how numberlesse her Emissaries? How great her persecutions? How frequent were her martyrdomes? Yet still she there
fits,

sits, fixed in the same seat like the *polar star*, with all the heavens of greater and lesser lights of the Christian Churches moving about her: *still the same.*

Consider but these things, together with the numberlesse multitudes of *Roman* Chatholiques that are in *Spain, France, Portugal, England, Scotland, Ireland, Germany, Poland, Bohemia, Hungary, Greece, Siria, Athiopia, Agypt, Sicily, &c.* and you need not look any further for the mountain that filled the whole World. Whiles,

The Protestant, though the word Protestant be such a term as necessarily must remain a note of separation and division, yet in this it truly may be said to be a strong band of *unity*, in that it bundles up all heresies though of a contrary nature within the unity of that one word, whereas all other heresies which went by the name of *Arians, Eutichians, Nestorians, Donatists, &c.* like single arrows were easily broken. And,

What do these severall Protestants (whiles they altogether agree to condemn so great a body, and cannot agree among themselves about the matter of their accusation) otherwise, do but accuse one another: yet every one of these (in their particulars) will be *the Catholique Church*, not only excluding the *Roman* Catholique the excluded, but the excluders themselves, excluding one another. And,

How can any one of these be *Catholique* when they take not any the least notice of one anothers Doctrine, Canons, or constitutions of one anothers Churches, Articles, or profession of one anothers

Creed, or beleef? or if they do, it is but to fight more fiercely against one another, then any of them do against the Religion which they have all forsaken.

Can the mixed feet, and mingled toes of iron and clay, support *Nebuchadnezzars Image*, when the *stone* (that was cut out of the Rock without hands, which filled the whole World) shall come to break it down? Have we not seen a Church (of late) because the composed substance of that body could not cleave together, smitten upon those divided feet? So that all came down, untill the main body it self, fell into so many several species of Independency: Was not that great Image whose brightnesse was so excellent, become like the chaffe of the summers threshing floor, which winds carried away, so that her place was no where to be found; whiles the Roman Catholique Religion (like the kingdom that shall never be destroyed, and the Mountain grown out of the Stone Christ Jesus) fills the earth, with glory and Salvation.

Gen. 2.

Ecclef. 3. 9. It is written. *The curse of the Mother rooteth up foundations.* Wherefore, as she hath been disobedient to her Parent, so hath she met with disobedient Children. *The multiplying brood of the ungodly shall not prosper nor take root from bastard slips, nor lay any fast foundation.* And saith our Saviour, *Every plant which my heavenly Father hath not planted shall be rooted up.*

Wisd. 4. 7.

When I see a daughter forsaking her mother, calling her that bare her *whore*: the house where in she was bred and born a *Stews*: the chief officer of that house *Antichrist*: and see a curse upon the door

door of that new erected cottage, and rebellious off-spring, and at length passe by, and see nothing but roots, and branches scattered upon the ground, and the whole fabrick of that upstart building quite *wisdom. 4.* demolished, and the foundation digged up, what could I think otherwise but as the wise man said, *Though they flourished in branches for a time, yet standing not fast they were shaken with the wind, and through the force of winds they were rooted out.*

Now (to passe by all those marks of the true Church, *viz.* universality, continuance, visibility, succession, unity, conversion of Nations, working of miracles, &c. which can no way neither properly, nor improperly belong to any one, or all the Protestant Churches in the World, and are sufficiently, and learnedly proved by several Catholique writers, especially by that learned and stupendiously laborious author of *the Protestant Apology for the Roman Church*, to whose great pains for his greater satisfaction in those particulars, if it please him I shall refer the Reader) I shall now evidently demonstrate the Church of *Rome* to be the true Church, and consequently the Judge of all Controversies in Religion, and sole Interpretresse of the holy Scriptures by this *one* mark, which not only the Apostles and Prophets have given unto her, but the Protestants *themselves* do assign to be the true and only mark of the true Church, *viz.*

Holinesse of Doctrine.

CHAP. XXVIII.

The Church of Rome proved to be the true Church by the very same mark which both Catholiques and Protestants agree upon to be the mark of Christ his Church. Viz.

Isay 7.

Isay 26. 7.

WHen the Prophet *Isay* would shew unto Gods people such a direct path, as fools could not misse their way therein unto the true Church of Christ, he thus gives that way this Epithite, & *via sancta vocabitur*, it shall be called the holy way. And saith the same Prophet, *The way of the Just is uprightness.*

When the holy *Aposiles* composed the Creed, that Article which concerns the Church, calls it the *holy Catholique Church*. And well might this Epithite be written in the *frontispiece* of the Catholique Church, whereby we may the better know her, since the same word was written (in old times) in the *forehead* of the *Priestly Miter*.

Mat 22. 10.

Osee 14. 9.

So that it seems we must know the true Church of Christ upon the same score that Christ himself was known to be true, viz. *Master, we know that thou art true*, viz. *Thou teachest the way of God in truth*. And saith the Prophet *Osee*, *The ways of the Lord are right, and the Just shall walk therein*. This way of holinesse both Protestants and Puritans do make the only mark of the true Church, whereby

it is designed unto them to be the true.

In so much that whereas Master Jacob in his *Page 21. last.*
Reasons taken out of Gods Word, &c. delivereth
the joynt Doctrin of the Protestants, and Puritans,
saying, the description of a true visible Church (by
the only marks which cannot be absent from her*) *Wil. in his*
which our publique authority in England teacheth, *Synopsis p. 71*
Art. 10. (is) viz. A visible Church is a Congregation
of FAITHFUL people, where the Word of God is
preached, and Sacraments administred.

Which way of holiness, faithfulness, &c. is not the *Math. 7. 13.*
broad way which leadeth to destruction, and promiseth
liberty (which maketh us servants to corruption) but *2 Pet. 2. 19.*
the strait gate, and the narrow way that leadeth
unto life. This I suppose none ever did, doth, or *Luke 13. 24.*
will deny. *& Math. 7.*

Thus we see Scriptures, Catholiques, Protest-
ants, and all agree about the mark of the true
Church; how is it possible they should disagree?
Having such an umpire that concludes them both,
both so much agreeing to what that umpire shall
determine.

Thus both of them agree upon the same mark,
viz. holiness, and faithfulness, it being the proper
mark of the true Church: but both Protestants,
and Puritans, because they will not see this Church,
they make an essential holiness to be the only and
proper mark of the true Church; Viz.

The SINCERE preaching of the Word, and *Whit. cont. 2.*
lawfull, and faithfull administration of the Sacra- *q. 5. c. 17.*
ments, which is most improper, and ridiculous; *f. 489*
For,

Were there ever any preachers or ministers of

Sacraments, that did not hold their preaching, and administration to be *sincere* and *faithfull*? Or can the same thing be a *peculiar* signe to *any*, that is pretended to *by all*? These are the very *essence* of the Church: and *essentialities* can be no more *marks*, then *substances* can be the *signs* of the things required. Wherefore,

To speak *rightly* and *properly*, when we speak of *marks* of the true Church, we must speak of things that are *visible*, whereby to discover the true Church by *visibilities* that are *objects* of the *common sense*, not by *invisible sincerities*, which are *acts of faith*: and more invisible: For every mark ought to be *more known* then the thing that is thereby to be *found out*: marks or signs ought to be either without, or on the *outside* of the thing signed; but *truth is in the inward parts*, as is observed by Saint *Austin*, and *remaineth in the womb or bosom of the Church*. Christs Church is compared unto an *Inne*; and we must not compare the mark of his Church unto a sign that is hung *within her walls*.

An. in Ps. 57
Luk. 10. 34.

If *sincere preaching*, and *faithful administration* of Sacraments were *marks* of the true Church, these *marks* must necessarily go before, *viz.* the *knowledge*, and *understanding* of what is *sincere* and *lawful* before the *cognizance* of the *true Church*; and this were such a *histeron proteron*, as if we should study to know which chest the money is in, by the money in the chest. To what end should we seek afterwards to the Church, when we have obtained already the *treasure of truth*, for which cause sake we sought unto her? Wherefore,

We must not take *holinesse* in this sense, *viz.* as
an

an universal purity of Doctrine and true preaching of the Word, as it is opposite to all errors, in every dogmatical and essential point, to be the mark of the Church: for that were such a wilde notion of recognizance, as if the Witch of Endor had described Samuel unto Saul by his acts and monuments, rather then by his gravity and mantle. Wherefore,

It is a particular discerning holiness whereby the true preaching of the Word, (taken as it is opposite to all palpable and grosse absurdities repugnant to the very principles of Nature, rules of faith, and express texts of Scripture, commonly believed by all) thus understood that is the mark of the true Church: and that purity and holiness of the Word, and Doctrine thus understood, is the only way whereby to find out the true Church, I have Saint Augustin on my side, who saith, that thus she is easily discerned, and soon espied by many. Wherefore,

In. d. Gent.
ad lit. ca. 14.

We will consider on the one side what Doctrine it is which the Roman Catholiques do preach; and on the other side, what doctrine it is which Protestants maintain: and comparing both together, observe whether of the two, preach more sincerely, and faithfully, that is, deliver Doctrine lesse tending to the transference of the grace of God into wantonnesse (which is the strait way leading unto life) or promising more liberty unto themselves, which is the broad way, and leading to destruction.

First, Concerning the Catholiques and the strict way by them prescribed to themselves, viz.

Confession of sinnes, enjoyned pennance for the same, restitution for wrongs done, set times

of fasting and prayer, mortification of their passions, abnegation of their selves, contempt of honor, riches, and worldly pleasures, chastisements of their bodies, contrition, and not only the performances of Gods Commandements, but the embracements also of his Evangelical counsels, Religious poverty, consecrated chastity, vowed obedience, &c. and that these are not only the Doctrines, but the practises of those which are truly religious amongst the *Roman Catholiques*, witness your own Protestant writers, who bid you look with the eye of charity upon them of the Papacy as well as of severity, and you shall find some excellent orders used, &c. *Se. of Government*, some singular helps of devotion and increase of goalinesse, for the conquering of sin, for the profiting of vertues, and contrariwise look in our selves with a more single and lesse indulgent eye, and we shall find there is no such absolute perfection in our Doctrine, and reformation, calling Saint Bernard, Saint Francis and Saint Dominick fools for vexing their bodies with such severities, and striving to enter in at the strait gate.

Whereas on the contrary side a serious and Christian discipline, that is, an injunction of any thing to be performed by Christians (except only beleevings) is censured by some Protestants for Popery, fasting and prayer is said by them to give no manner of satisfaction, saying they must give over such things as these, seeing that they may be saved otherwise, viz. by the grace of God only, a thing quite contrary to Gods Word.

Chastising of the body by fasting though commanded

*Sir Edwin
Sambles in his
relation of
the Religion
used, &c. Se.
of Government,
48.*

*Dan. us in
his resp. ad
'Bell r. pri-
me parris
altera parte
p. 939. ci. ca
Med.*

*Jacob An-
dras Conc.
4. in cap.
Luc. 21.*

*Mat. 6. 16.
17. 18.
Luc. 2. 37.
Mat. 3. 4.
Willer. in his
Synopsis pa.
258.*

manded by Scripture, yet it is sayd to be against *where he*
 the rule of the Gospel. Betaking our selves unto *hath a whole*

A solitary life, flying the comfortable society of men, tract. against
 though practised by John the Baptist, and Christ *the austerity*
 himself, yet it is said to be unlaful, in so much, *of the ancient*
 that the miraculous fasting, continued prayer, prophe- *ent Fathers.*
 cying, and miracles of the holy Simeon, are reprehend- *Junius in his*
 ed for malenc'oly, superstition, battalogy, magick, and *signs ad Con.*
 suggestion of the Devil. And, *quintam de*

As concerning set times of fasting and prayer, *membr. Ec.*
 confession of sins, pennance and satisfaction, *p. 611. and*
 Commandments of Christ, seeing they are com- *613.*
 manded by the Church, whom Christ commanded *Mat. 18. 17.*
 us to hear, *no such things are to be performed by us, be-*
 cause Christ hath satisfied for all; which may as well *Willet in his*
 discharge us from the necessity of fasting and pray- *Synopsis pag.*
 er, because Christ prayed and fasted for all. This *510.*
 they say God is no better worshiped thereby, then by *Willet Sy-*
 eating and drinking; notwithstanding we know the *opsis p. 243.*
 Ninivites pleased God thereby, the Scripture pro- *Mat. 6. 17.*
 miseth a reward therefore, our Savior affirmeth De- *18.*
 vils to be cast out therewith. *Mat. 17. 21*
L. 11. tom. 5

So for chastity, it is said to be a thing that is not *Wit. ser. de*
 in our power, no more then not to eat or drink or purge or *Matrim. se.*
 blow our nose, and therefore not to be vowed: quite *119.*
 contrary to the expresse words of our Saviour *Perkins in*
 Christ, who saith, that there are some that can make *his reformed*
 themselves Eunuchs for the kingdom of heavens sake: *Cath. p. 161.*
 quite contrary to the expresse words of his Apostle, *Mat. 19. 12.*
 who saith, there are some who have power over their *1 Cor. 7. 37.*
 own will to keep their virginity. *38.*
1 Tim. 5. 5.

Hence proceeded so large priviledges taken into
 Protestant Christianity, viz. that a man may have

Luth. tom. 5. ten or more wives all living at the same time, provided
Witt. f. 112. that some of them be fled from their husbands, other-
See also Ful. some prove false unto them, some of them be sick or
against the infirm through childbirth or otherwise, or upon lesse
Rhemist. occasio.

Test in Mar.

19. Sect. 4. f. So concerning voluntary poverty, they utterly re-
38. Cir. med. ject it, saying, he is an enemy to the glory of God that
Willet. in his changeth his rich estate wherein he may serve God for a
Synopsis pa. poor; notwithstanding it was our blessed Saviours
245. post counsel to the rich man in the Gospel, whereby he
med. might attain unto perfection and find treasure in hea-

Mat. 19. 21.

Mat. 19. 28.

29.

ven, viz. to sell all and give it to the poor: an act tru-
 ly meritorious, viz. Every one that hath left his house,
 lands, &c. for my name sake, he shall receive a hun-
 dredfold, and possesse everlasting life: Whereupon
 many no lesse famous then mighty Kings have lett
 their Kingdoms, and become Monks: and yet
 thus directly contradicted, though it be against ex-
 presse texts of Scripture, and examples that are so
 usually known and commendable.

Willet. in his

Synopsis Pa-

p. 564.

Ex d. 20. &

34.

Deut. 27. 31.

Mat. 5. 20.

Mat. 11. 30.

1 John 5. 3.

Luk. 1. 6.

Ezek. 36. 27

and 37. 24.

So likewise concerning our Doctrine of possi-
 bility of keeping the Commandments, they say, it is im-
 possible, as if the Scripture should every where call
 upon us to keep what was not to be kept, as if that
 were impossible which the Scripture tells us hath
 been performed, and is easie, viz. My yoke is sweet:
 My burthen light: His Commandments are not heavy.
 Notwithstanding,

Zachery and Elizabeth have kept them, walking in
 all the Commandments of God blamelesse, notwithstanding-
 God promised to inable us to keep them, viz. I will
 make that ye shall walke in my precepts and keep my
 Commandments.

What

What dirt is this then which they cast into the face of Christ his Spouse? what dung is this which they lay upon the holy writings: viz. The Commandements were given us not to do them, but to know our damnation, and to call to God for mercy.

The ten Commandments pertain not to Christians.

Whosoever truly believeth, that man suffereth God to work for him, and to prepare for him life eternal, he himself taking no pains therein. And what encouragement is this to a virtuous life, to say, That no man ought to hope for salvation by any obedience which he yeilds to the Law? Who will run the race which he thinks he shall never obtain? who will flie a hawk with clipped wings? who will ever say to do that which lyes neither in his power to will, or possibility to perform? what courage will undertake a task which he knows to be above his strength? If this be not against all piety, I know not what can be again.

To preach that men should fly sin, and yet withall that God doth purpoe, decree, and co-operate to the blindness and obstinacy of the wicked, that he createth some whom he calleth to salvation, yet notwithstanding he ordaineth them to destruction, and hated: Every one is free from coercion, but not from the thralldom and slavery of sin. All our good works, even our best duties, exacted by God, are stained with sin, and severely weighed, are displeasing unto him, meriting damnation.

A man once justified, cannot lose his Justice, what mischief soever he wilfully incurreth.

David was a child of God when he committed adultery;

See Fox his
acts & men,
alleged
from a book
named, The
Parable of
the wicked
Marmon.

written, as is
said, by Tin-
dal.
Luth. Ser. 7.
de Moyse. &
Mr. W. li-
ber cont.
Camp. rat.
8. p. 153.
W. li. cont.
9. 6. c. 3.
fo. 380.

Fulk. in c.
27. Att. S.
3. ad Gal. 5
Whit. cont.
2. 9. 5. p. 101
Fulk in c.

ad 7. Rom.
Sect. and in
c. 5. ad Gal.

Scct. 1.
Fulk *ibid.*

tery; Sins are not hurtful to them that believe, God doth not impute unto the faithful the uncleanness of their lives: there is no distinction of sins, so that the least sadden, or involuntary motion of concupiscence, in its own nature is mortal, as well as an adultery cloaked with murder.

Aff. men. p.
1338. *b. post*
med.

When we sin, we diminish not the glory of God, all the danger of sin being the evil example to our neighbour.

Mr. Ash.
Warton in his
answer to the
late popish
Articles. p.
92. *circa*
med.

Sin is pardoned to the faithful as soon as committed, having at once received forgiveness of all his sins past, and to come.

Did ever men presume to port such fire-pikes against the light of nature? to flash such lightning in the eye of reason? to send such dreadful thunder-claps against the voice of God, so often reiterated (to the contrary) in his holy Word?

1. Moreover, They teach, that Sins are not only by Gods permission, but by his Decree.

2. That Christ suffered that death, wherewith God in his wrath striketh evil doers.

3. That Christ as sitting at the right hand of his Father, holds but a second degree with him in honour and rule, and is but his Vicar.

4. That God is the Authour of all those sins, which the Popish Fudges would have to happen by his idle sufferance.

5. That the Son of God had neither constancy, courage, nor stoutness in his sufferings: but was astonished, and in a manner stricken dead with fear of death: saying, How shameful a tenderneß was it to be so far tormented with fear of common death, as to melt with bloody sweat, and not be able to be

com-

comforted but by the sight of an Angel.

6. That Vehemency took from Christ the present memory of the heavenly Decree, so that he forgot at the instant that he was sent hither, to be our Redeemer.

7. Extremity of grief, wrung from Christ hastiness of speech: so that a correction was presently added thereto, and he chastiseth and recallesh his vow which he had let slip from him so suddenly.

8. That Christ suffered in soul the terrible torments of a damned and forsaken man. All which Tenents you shall find objected against Calvin in the Marquess of Worcesters last paper in the Book entituled *Certamen religiosum*, and confessed by C. C. in his pretended answer thereunto, *verbatim*, as they are here set down. But

If you will hear him teach that which imbraceth within its arms all the errours in doctrine that ever had names, Behold him teaching.

Calv. li. 3. Instit. cap. 23. Sect. 2.

First, That the Will of God is so the highest Rule of Righteousnesse, that whatsoever he willeth, even for this that he willeth it, it ought to be taken for righteousness. Then,

Secondly, He teacheth, not only that God is chief Author of his own just vengeance, (and Satan but only a Minister thereof,) that God purposeth, moveth, and commandeth, but also loveth and willeth the wickedness of sinners, and the hardness of their hearts: As also that the will of God is, the necessity of such sins as these: Ergo, (we can infer no less hereby but that) sin (according to his doctrine) must needs be pleasing unto God: must needs be righteousness because he willeth it. Ergo, the Re-

probate necessarily sins by Gods appointment: *Ergo*, God punisheth without a cause, and is unjust: *Ergo*, God decreeth (as he elsewhere saith he doth decree) those things with his secret purpose, which he hath forbidden in his revealed will: *Ergo*, God willeth and willeth not the same thing: The just and upright Judge of Heaven and Earth dissembleth with his mortalls: or confusion is lighted on the nature of contrarieties: nor doth he only thus reach against the goodnesse and uprightness of God, against the honour and dignity of our Saviour: but that his blessed mother should not escape the lash of his pen, he thus further writes concerning her, viz. That she was no less spiteful then Zacharias was before, in her restraining the power of God, saying, There must be a great deal of pains taken to free her from all vice: And if this be not doctrine so far different from all sincerity and holinesse, as amounts to palpable and grosse absurdities, repugnant to the rules of faith, and express words of Scripture commonly believed; I know not what can mount thereto, in so much that if you cast your eye upon a Book, which was writted by *Aegidius Hunnius*, a Lutheran Doctor, and Professour of Divinity in the University of Wittenberge: you shall find that all these arguments, and many more written against the Glory of Christ, and his blessed Mother, were the very self-same arguments which the protest enemies of Christ, (the Jews and Ari-ans) used against our blessed Saviour, in so much that one of his own fellow-Protestants break out into passion thus against him, *What Devil O Calvin hath seduced thee to speak thus with Arius against*

*Cal. l. 1. in
str. c. 18.
Sect. 13.*

*Cal. l. 3. in
str. c. 2. S. 8.
21, 27.*

*Aegidius,
Hunnius, in
li. cui titu-
inscribitur
Calvinus
Judaizans.*

against the Son of God? And I have been the more willing to enlarge my self the more, and to insitt so much upon his particular errors, because he is the man, of all others, whom English-Protestants so much look upon, as upon a principal reformer of Gods Church: and in regard he is the Father, and Founder of the Presbyterian Sect: And

Stancarus.
cont. Calv.
c. 4. 17 de
etiam l. de
Tri. c. 8.

If any man doth think this nothing at all pertaining to the English Protestants, I must acquaint him, that as this John Calvin drew all his blasphemies and heresies from the Jews, and Arians, so the English Protestants derive all those negative opinions (which they so eagerly maintain contrary to the Doctrine of the Catholick Church) from the poisoned fountains of old, and condemned heresies: mingling them together with those good and wholesome positive doctrine, which they received from the holy catholick Church, that they may the better take; for what they affirm, we hold with them as no otherwise then the same which they received from us: but what they deny, and call the reformed Doctrine, they received those bundles of negatives, as the weedings that were thrown out of that Garden into which Christ himself came down, whereof they made unto themselves Posies, forsaking the rose of Sharon, and the lilies of the valey for such a nose-gay: As for example, they deny

Cant. 6. 1.
Cant. 4. 16
Cant. 4. 15
Cant. 4. 12
Cant. 2. 1

1. The Sacrifice of Christ body in the Mass, and prayer for the dead. This they had from Arius.

Aug. li. de
her. cap. 53.

2. They deny Purgatory: this they had from the Armenians.

Guido Carmel. in su.
Coel. l. de

N n 2

3. They list.

- Hussi. Syn.* 3. They deny *indulgencies*: this they had from
Constan. the *Taborites*, and *Hussites*.
Sess. 8. lat. l. 4. The real presence: this they had from the *Be-*
ad Bereng. *rengarians*.
Nicoph. in 5. The worshipping of *Images*: from *Xenias*.
hist. Eccles. 6. The Necessity of *auricular confession*, from the
lib. 16. c. 37 *Buching.* in *Jacobites*.
Eccles. hist. 7. The unavaileableness of *Priestly absolution*, from
prat. ver. the *Novatians*.
novatiam. 8. The *Adoration of Reliques*, as superstitious,
Jerem. lib. from the *Vigilantians*.
contra Vi-
gilant. Ea- 9. Honour done to the *Cross*, as idolatry from
thymus in the *Paulicians*.
Panopl. par. 10. The *injunctian of pennance* from, the *Au-*
2. lit. 21. *dians*.
Theod. l. 4. 11. The *Discipline and Orders of Monks*, from
h. r. fab. the *Lampetians*.
Dam. l. de 12. *Vowd chastity*, and *Priests singlelife*, from
Cent. her. the *Fovinians*, and *Vigilantians*.
Jer. in lib. 13. *Pilgrimages to Saints bodies*, from *Claudi-*
ad Vigil. & *Jovi. Jonas* *us Turinensis*.
Anrel. a- 14. That *faith is insufficient without good works*:
nenfis apud from *Simon Magus*.
Sad. l. 7. de 15. The *Non-inberency of sin in the souls of the*
visi. mo. Ira. *regenerate*: and this they had from *Proclus*, and
li. 1. ca. 20 the *Messalians*. Now,
Epiph. her.
64. Theod.
l. 2. her. fab. *Jer. in prefat. Dia. contra pel. Damas. her. 100. Field. li.*
3. from cap. 23. to cap. 33.

Whether these *Negatives* being as dangerous as
 they are unwarrantable, together with all the *Pro-*
testant tenents and opinions, which you have had
 menti-

mentioned unto you before even all Protestant tenants whatsoever, as they are contra-distinguished to the Catholicks, be not rather *pitfalls* into *Atheism* and *Epicurism*, then *advancements* unto *godlinesse*, *piety*, or *good manners*; let the Reader judge: as also hereby whether *holinesse* taken for *sincere preaching* of the Word of God, do not rather demonstrate the *Roman Catholick*, then the *Protestant*, to be *the true Church of God*.

CHAP. XXIX.

THUS I have shewed you how an essential *holinesse* cannot be the mark of the true Church; As it is *universally* taken for *purity* of Doctrine, *opposite* to all errors. And how a *particular discerning holinesse*, as it is opposite to all *palpable* and *gross absurdities*, *repugnant* to the *principles of nature*, *rules of faith*, and *expresse texts of Scripture*, may: and that so taken, how the truth of the *Roman Church* is lively demonstrated unto us *thereby*.

Now I must acquaint you with the signification of the word *Sancta* (so *frontispie'd* by all the *Apostles*, to the *Catholick Church*, so observed, to be so called by the *Prophets*) which cometh from the word *Sancio*, which signifieth *firmitly ratified*, *established*, and *consecrated*, as that which is *stable*, *sacred*, *inviolable*, and *unchangeable*: so *Holy*, *holy*, *holy*, as it is repeated in Heaven, is understood as the words following explicate: *viz. Which was,*

and is, and is to be: viz. *firm, unchangeable, and everlasting*: Wherefore,

In the first place, we must look out a Church that is called *holy*, that is, so called, and generally in all ages.

Secondly, We must look out a Church, that is *inviolable, firm, and unchangeable from the beginning, stable, sacred, and firmly ratified*. And where we find these properties, there rest our assurance, as upon the *rock* which the proud gates of hell shall never vanquish.

2 Reg. 7.

As to the first, Was there ever any Christian Church in the world, that was ever so generally called besides the Church of *Rome*, which Church, though she hath ever stood like *the camp of Israel*, assaulted by all her bordering enemies, like a *rock* (as Christ said she should stand) battered with all the furious winds, storms, rains, and tempests, which Christ so foretold should fall upon, and beat her sides: yet neither *this*, nor *i' other* violence, nor *one*, nor *all* together, could ever yet prevail so much against her, as to deprive her of so much as either of those two Attributes, given unto her by her twelve Apostles: but that she still remains the Church that *was*, and ever *will be* called the *holy Catholick Church*: nor could any of those *waves*, or *winds*, or *showers*, or *bordering enemies*, ever gain but so much ground upon her, as to be called *one*, or *other*: but still she remains the *way*, the *Church*, that is called *holy*. In so much that I dare be bold to say that I could bring five hundred several Authours belonging unto divers Nations, that have stil'd her by that Epithite, viz. *the holy Sea*
of

of Rome: No, one Father of the Church, ever naming her, but with that reverend respect: and if I should say, I believe that there are at this day living five hundred thousand witnesses that have heard the word *holy* given to their Mother, *the Church of Rome*, I know I should be believed; and if I should say, I believe that there is not one man alive, or ever liv'd, that ever heard such a sound, as the holy Sea of *Canterbury*, or the holy Church of *Geneva*, or the holy Church of *England*: I know I should be believed also. Now the Church of *Rome*, she is not only called so, but deserves to be so called, viz. *Holy*: for so many *holymen* canonized by her for Saints: *Holy* for canonization of the *holy Scriptures*, viz. for causing them thereby to be received, as the Word of the ever living God throughout the World, which was no otherwise brought to pass, but by receiving them into *her Canon*: *Holy* for ratifying the decrees of *holy Councils*: & if there were no more then these three reasons to be given for her being *the holy Catholick Church*, (viz. that she alone received the *holy Scriptures* into *her Canon*, she alone hath condemned so many heresies, without any general *Councils*, which have been afterwards approved of by all the world, and that *only such* have been acknowledged for Saints throughout the Christian World, who have been consecrated for such by *her*) to men that were not unreasonably immodest, it were sufficient to make them Catholicks: *Holy* for so many *holy dayes* set apart by *her* for divine worship: *holy* for so many *holy pilgrimages* that have been made to *her*: *holy* for so many
Consecrations

Consecrations of Bishops into her Communion; *holy* for conferring so many *holy Orders* upon her Officials, the *ayr* of whose material Temples, are *hallowed* with *consecrated* perfumes: whose *earth* is *holy ground*: whose *water* is *holy water*, whose burning *lamps* flame with oyl, fetched from the *holy Sanctuary*: nor doth this *holiness* (like the *holy ointment* that wet not *Aarons head alone*, but ran down upon the *skirts* of his garments, making all *sacred* that was *about him*) only consecrate with that *holy Name* the *Church*, but also the very *City of Rome*: For

Whereas all the Cities round about her, are distinguished by some known Epithites, (as all other great Cities every where are) whereas *Venice* is called *Venetia Rica*, *rich Venice*: *Millanie*, *Millanie le Grand*, *Millanie the Great*: *Florence*, *Fiorenza Bella*: *Fayr*, *Genoa*, *Genova superbe*: *Proud*, *Ravenna*, *Ravenna Antica*: *Antient*, *Naples*, *Napoli Gentile*: *Noble*: Let *Babylon* vaunt her selfe, that she is a *Queen*: *Niniveh*, that she was *great*: *Noe*, that she was so full of people: *Ferusalem*, that she was the joy of the whole earth: yet *Rome* alone of all Cities in the world, hath been only christened with the Name, which the divine *Isaiah* gives unto the Church, that shall be called the *holy way*, so plain a way to *hit* so direct a path to *Heaven*, that *fools* cannot erre therein; for she is called *Roma sancta*, *holy Rome*: and if any man shall cavil at any *unsanctity* which they have heard, or observed to be in that *holy City*, let them not think it much, that where there is such a *Head*, there should be such a *Serpent at the heel*: Where

God

God hath such a Church, the Devil should have his Chappel: Peters Net must have fishes of both sorts therein, & the rock that may be for a sure foundation, may be slippery for the feet: and besides all this the force of the Argument out of this Prophecy consisteth not so much in that she should be, as in that she should be called holy, which she is: and now,

Shall Churches that have neither Saints, nor days, nor Bishops, nor Churches, nor any thing that is called holy, be called the holy way? What Church can this plain and easie way to the Kingdom of Heaven necessarily be? but that which S. Hierom calleth *Tutissimum Communionis portum*, Hier. 16. 63 *the safest Harbour of Communion*. And in his Epistle to Pope Damasus a Church, that he that gathereth thereto not with, scattereth abroad.

Thus having shewed you a Church that is so called, we come to shew you a Church that deserves to be called so; viz. a Church that is firmly stable, unchangeable, and inviolable: and that the Church of Rome was ever such: Was ever any Church in the world but Rome, so impugned by all kind of adversaries, yet still victorious? Did she ever sue to any other Church for succour? Did she not constantly maintain her right against all the hereticks in the World? Did she not always like a Queen, or Empress, subdue her enemies by her own and absolute Authority? Did she ever yield to any of her adversaries in the least point? Did she ever change or alter her faith? Have not all the heresies in the world (like the nature of all vices (though never so incomperible and contrary

in themselves) still to be opposite to virtue) ever oppose themselves against *that* Church? who (notwithstanding all their rage and hatred against her) still remains *immoveable*, and *unchangeable*, surrounded with all the accomplishments of Christ's promises? What can speak her rock, *them* winds, *flouds*, *waves*, more then this?

Let four *Arian* Hereticks get up into the Seat of *Jerusalem*.

Three more into the Patriarchal Chair of *Constantinople*.

Four more into the Patriarchal of *Alexandria*.

Let *Paulus Samosatenus* (the Arch-Hereticks) with his Successors, *Petrus Gnaphane* (the *Eutychian*) and *Maccharius*, the *Monothelite* infect that Chair that was erected in the City that gave the first name to Christians: Whilist the Sea of *Rome* condemned those heresies, as fast as the adversary to mans salvation could contrive his wickedness: and *Peters* successors (of themselves alone) without the help of general Councils, condemn those great heresies of the *Pelagians*, *Priscilians*, *Jovinians*, *Vigilantians*, with divers others, which afterwards were approved of by all the World, which is no small argument of the (then) worlds opinion of the Pope of *Rome's infallibility*.

Let Christian Emperors war against her, and clash their *helmets* against that Priestly *Miter*: and see which is hardest: let fraile vessels laden with subtil and cunning marchandise (with sails filled with high and blustering winds) split themselves against that rock (whom no tide can turn; waves, batter,

Johannes,
an Originist.
Eutychius,
Irenaeus,
Hilarius,
Arians.
Macedonius.
Nestorius,
Sergius,
Georgius,
Lucius.
Arians.
Dioscorus,
an Eutychian
Cyrus, a
Monotho-
lite.

Henry 4.
Henry 5.
Otho. 6.
Freder. 2.
*All ruin'd
with falling
upon that
stone that
breaks them
to pieces: & at
fall upon it.*

batter, or winds can overthrow) till the adventurers see their error through their losse: and creep for safety to the thing they struck against.

I know there is great exceptions taken at Pope *Zachary* his deposing *Childerick* King of *France*, and setting up King *Pepin* in his stead: I know what *Gregory* the second did to *Leo* the Emperor: and how *Gregory* the seventh deposed the Emperor *Henry* the fourth, *Innocent* the third, *Otho* the fourth: suppose them to be wicked deeds, I know there were *Stephen* the second, *Leo* the fifth, *Christopher* the first, *Sergius* the third, and *John* the twelfth, suppose them to be wicked Popes, very wicked: yet all this doth but confirm the promise that Christ made unto the Church built upon the blessed Apostle *St. Peter*: But argue an extraordinary providence over the jurisdiction of that chaire, in point of establishment. For,

Were you able to demonstrate a series of malignancies (that were but personal and temporal crimes) in all the successors that ever sat within that chair, to the first Bishop of *Rome*: or shew me a continued vein of bad earth, up to the very Rock it self, and were not able to prove an interruption either in the succession, or the true Doctrine of that Church through the whole tract of time (which never was yet performed by any such thing as may be called proof, viz. either by the condemnation of some general councill, or writings of some generally approved fathers of the Church, which never yet condemned or writ against her) you would but improve the confidence (thereby) which un-

byassed judgments must needs have, of that Churches being that rock of Christ, so *perpetual* and *infallible*: For where there is a *throne*, so *buttressed up* that no wickednesse can cast it down, there must bee an establishment supernatural acknowledged to be for ever, which establishment must consist in the Doctrine of the *chair*, not in the *manners* of the *men* that sit therein: the high priest (for the time being) might persecute *Christ* with *both* his hands, yet prophecy *aright* concerning him.

CHAP. XXX.

THUS having proved the *Roman Church* to be the *true Church* by the very *ear-mark* which Protestants do give and only allow to be the mark of the true Church, *viz. The sincere preaching of the word*, and by the true and proper signification of the word *holy*: Now we are come to treat of the *lawful administration of Sacraments*: which is the second part of the Sign which they hang out unto us.

Now to speak of *lawfulness* or *unlawfulness* of *administration of Sacraments*: We must first know by what authority Sacraments shall be judged *lawfully*, or *unlawfully* administred, before we can justly say this, or that, *is* or *is not* a Sacrament; or this Sacrament *is*, or *is not lawfully* administred; for there were never such Administerers of Sacraments, that in their opinion did not think
their

An End to Controversie.

285

their administration *lawful*: wherefore as this but a branch of the same mark, so we will observe the same rule and method for our better understanding and agreement hereupon: *viz.* we will judge Sacraments to be *lawfully* or *unlawfully* admonished according as we shall find the administration of them to *agree*, or *otherwise*, with the *express texts of Scripture*, *commonly believed, rules of faith, principles of nature*: which palpable and *groß absurdities*, or otherwise, will cause the true Church, as S. *Austine* tells us to be *soon espied* and *easily discerned*, by *mean capacities*. *Aug. d. Gent. ad lit. ca. 14*

As to the first, Protestants do not *lawfully* administer the blessed Sacraments, (as will be proved according to all these rules prescribed.) They do not go sincerely to work, because contrary to the *express word of God*, first, They neither administer *all* the Sacraments, (which are seven) nor hold it *necessary*, that *all* should be *administred*, nor acknowledge *all* to be Sacraments: which is contrary to the *express Texts of Scripture*, as we shall observe hereafter when we come to treat upon every particular Sacrament in their order) contrary to all Churches christened, (so contrary to all imaginations of any doubts or scruples to be made herein, that seven Sacraments were allowed by the Protestant Divines themselves assembled at the Conference at *Lipsia*; so contrary, as that the same was allowed of by the Protestant Divines assembled at the Conference of *Ratisbona*. *Illiricus in adhort. ad constantin. nicen. Christi. Relig. Prim. red 1550. mag. d. b. Bucer. in altis. Col. Ratisbon.*

Secondly, They deny *Confirmation* to be a Sacrament: do not administer it *as* a Sacrament, nor hold it *necessary*. This

2 Cor. 1. 22 This is contrary to the exprefs words of Scripture; viz. *He that confirmeth us with you in Christ, and hath anointed us, God, who also hath sealed us, a id given the pledge of the Spirit in our hearts.*

Contrary to the exprefs practise of the Apostles; for, when Philip the Deacon had converted the City of Samaria to the faith; the Apostles who were at Jerusalem sent two Bishops, S. Peter, and S. John, to confirm them; for, when they were come, they prayed for them, that they might receive the holy Ghost; for, saith the text, *He was not yet come upon any of them, but they were only baptized;* Acts 8. 14, 15, 16. *Confirmation) impose their hands upon them, and they received the holy Ghost.*

As also where we read that S. Paul baptized, and confirmed about twelve of S. John's disciples for hearing these things (saith the Text) *they were baptized in the Name of our Lord Jesus. And (then) when Paul had imposed hands upon them, the Holy Ghost came upon them.* And what is this but Confirmation after Baptism?

A Sacrament which was 1. Instituted by God himself. 2. Practised by his Apostles. And 3. Commonly believed throughout the whole world, and in all Ages: Witness the Council of Laodicea, Can. 48. who holds it necessary: witnesse S. Clement Pope, and Martyr in his Epistle to Julius, who holds it necessary: saying, *It was not a thing received only from S. Peter, and the rest of the Apostles, and taught by them, but commanded also by our Lord and Saviour.*

In ep. ad
Lucif.

Witnessed also by S. Hierom to have ever been the custom of the Church.

Witness

Witness St. Thomas, who in the Sacrament of *Of Aquine,*
confirmation, thinks it a *very dangerous thing to die* 287
without it. See also where it was ever held *sacra-*
ment of greater veneration then the sacrament of bap- Pope Urban
tisme: and that *baptisme is not perfected without con-* de consecrat.
firmation. Distinct. 4.
 5 cap. de his
 &c.

This denial of confirmation to be a sacrament, is not only contrary to the universal custom of the Church, which is *the rule of faith*, but also contrary to the very *essence and definition* of Sacraments.

1. Contrary to the *essence*, for the essential parts of a sacrament are *matter and form*.

Oyl mingled with *balm* is the *matter*: and *I sign with the sign of the crosse*, *I confirm thee with the chrisme of Salvation in the name of the Father, and of the Sonne, and of the holy Ghost*, is the *form* of confirmation.

2. Contrary to the *definition* of sacraments; for the definition of a Sacrament in general, is *a visible sign of an invisible grace, divinely instituted for our sanctification*.

Imposition of hands is the *visible sign*, the invisible grace is *perfection, suppleness, and strength*, enabling us in our Christian profession to undergoe any persecution, signified by the *oyl*, and the good odor of a Christian name (as it is written, *we are a good odor of Christ to God*) is signified by the *balm*.

Divinely instituted; ordinarily by *imposition of hands upon the heads of the Baptized*: extraordinarily by *imposition of the holy Ghost (in the similitude of fiery tongues) upon the heads of the Apostles*.

This denial of confirmation (and of all the rest which

2 Cor. 2. 15

2 Cor. 1. 22

Acts 8. 14,

15, 16

Acts 19. 5, 6

An End to Controversie.

which make up seven) to be a sacrament, is repugnant to the *principles of nature*, in denying the *proportion*, which is betwixt the *spiritual* and the *corporal* life. For,

As in corporal and natural life, there be *seven* principal or *chief* necessities required to *nature*, so there be likewise in spiritual regeneration; to which the seven sacraments do correspond (insinuated by the *five* barley loaves, and the *two* fishes wherewith our blessed Saviour fed so many, although that Protestants would cast *five* sacraments behind their backs, as made by *men*, and adhere only to *two* sacraments, as to the *two* fishes, which were only made by *God*: as if *God* also had not made the *bread*, because men made them into *loaves*.) For,

The first requisite to *nature* is to be *born* into the World: the first necessity to *regeneration* is to be *baptized*: whereby we may be *heirs of God*, and *co-heirs with Christ*.

The second corporal necessity is to be endued with a power of *growth*, and *strength*, whereby we may become *men*: the second spiritual grace is *confirmation*, whereby we may become perfect *Christians*.

The third corporal necessity, is *food* and *sustenance*, to this the blessed *Eucharist* doth correspond, whereby our souls are fed with the divine grace.

The fourth corporal necessity is *labour* and *exercise* for the body: *probes* and *salves*, when it is wounded: *pills* and *potions*, when we are sick: to which the sacraments of *penance* answereth: where-
by

by the *sores* and *maladies* of our sinnes are healed.

The fift corporal necessity is that we have *cordials* and *restoratives* given us against the *faintings* and *consumptions* of our bodies : The fift spiritual necessity is, that we have the sacrament of *extream unction* administred unto us, whereby our souls may be *strengthened* in case of danger, lest we fall *7am. 5. 13* away, and that *our sins may be forgiven us*.

The sixt corporal necessity is that we be *governed* by *laws*, and *Magistrates*, and so to avoid confusion : to this necessity doth correspond the sacrament of *orders*, that such confusion may not light upon us, as where ther's no such *Government*.

The seventh corporal necessity is that we do *increase and multiply* in a lawful manner : to which doth correspond the sacrament of *Matrimony* : whereby the manner is not only become *lawfull* unto us : but where such conjunctions are *truly sanctified*, *helps* are *multiplied* to their salvation.

Lastly, The denial of *confirmation* to be a sacrament, is a thing so shamelesse and confutable, that there needs no other argument to throw it down then to produce their own communion book * against them, their own prime Doctors to *confute* them, for saith learned Doctor *Covel*, † *In baptism we are regenerated to life, but in confirmation we are strengthened to butel*, and that confirmation hath both the *visible sign*, and *inward grace* which makes a sacrament : See *Hooker* *.

2. They deny *pennance* to be a sacrament : do not administer it as a Sacrament, nor hold it necessary.

* Printed at
London by
Tho. Varron-
lerius, Anno
1574.

† *Covel. in
his modest
Examp. &c.
against the
plea of the
Innocens.
pag. 192.*

* *Hook. eccle.
pol. l. 5. Sc.
66. p. 69.
and 170.*

Quite contrary to Christs own words, where he saith, *Do ye penance, for the kingdom of heaven is at hand*: quite contrary to the words of his Disciples: *Be mindefull from whence thou hast fallen, and do penance*. Now there are three parts of penance, *contrition*, *confession*, and *satisfaction*, two parts they leave out, retaining only the first under the name of *repentance*, whereby they suppose they include all; notwithstanding the Saviour of the world after that he had enjoyned penance, breathed upon his Disciples the power of *forgivenesse of sins*: in which the *second* part of penance, which is *confession* is included, a duty which is called upon by the Apostles, viz. *Confess your sins to one another, &c. that you may be saved*. It was practised in the Apostles times, where it is said *that many of them that beleeved came, CONFESSING THEIR SINS*.

Mar. 4. 17
Jo'n 10. 23
Jam. 5. 6
Acts 19. 18

Executed by the Apostle himself in the retainment of sins, viz. *I have already judged him that hath so done, to deliver such a one to Satan for the destruction of the flesh, that the soul may be saved*. And,

1 Cor. 5. 3

Executed by the same Apostle in the remission of sinnes, viz. *to him that is such a one this rebuke sufficeth, &c. whom you have pardoned any thing, I also*.

1 Cor. 2. 10

The denial of penance to be a Sacrament, is a Doctrine quite contrary to the known belief of all Ages, Nations, and People of the Christian World; therefore *absurd*, and *repugnant* to the *rule of faith*. Witness *Theodoret*, who tells us, that *The denial of enjoyned times of penance was against the known Laws of the Church*.

Theod. l. 4
Euseb. fab. de
Arianis.

Witness *Calvin* himself, and our own country

try-man Master *Whitaker*, as also Mr. *Fulk*, who all *Whit. in resp.* of them confess not only *Cyprian*, but almost all the *at Camp.* most holy Fathers of that time, (which was the *rat. 5. pa. 78* third and fourth Centuries) and ever since to have *Catv. insir.* approved and maintained the imposing of penance *l. 1. cap. 4.* after confession, though they are pleased to call it *Fulk. defense* an error. And why might not the holy Church, of the *Englsh* and all the most holy and ancient Fathers of the *transl. ca. 13* Church be in the right, and *Fulk, Whitaker*, and *pag. 368.* *Calvin*, in an error? Sure it is possible.

3. They deny *Extream Unction* to be a Sacrament, quite contrary to the exprets Word of God, where it is written, *Is any man sick amongst you, let him Jam 5. 13. bring in the Priests of the Church, and let them pray 14, 15. over them, anointing him with oyl in the Name of our Lord, and the prayer of faith shall save the sick man, and our Lord will lift him up; and if he be in sins, his sins shall be forgiven him.*

It was practised in the *Apostles times*, and by the *Apostles themselves*, where we read, that the *Apostles anointed with oyl many sick, and healed them.* *Mat. 6. 14.*

This is acknowledged and confessed to have been received as a Sacrament in the ancient Church by Protestants themselves, in so much that *Bale* in his *Pageant of Popes*, and *Szegedius*, in *speculo pontificum*, reprehends *Innocent* the first, for affirming Anointing of the sick to be a Sacrament; to that,

Here is two places of Scripture, and one Pope to two reproachers, without authority.

Fourthly, They deny *Orders* to be a Sacrament, &c. contrary to the expresse words of Christ,

when he made his Apostles Priests, and said, *This*
Heb. 13. 10. is my body which is given for you, do this, &c. This
is, makes the presence real. Is given, makes the
Mal. 1. 11. Sacrifice. Do this, makes the Priest, which Priest
the Apostle furnisheth with an Altar, and the Pro-
phet with a Sacrifice: which Sacrament the Apo-
1 Tim. 4. 14. stle took special care should not be neglected, viz.
Neglect not the grace which is in thee by prophesie with
the imposition of the hands of Priesthood. Which
Imposition that it is a Sacrament, witness all the an-
Aug. cont. lit. cient Fathers, witness the Fathers Monarch, the
pt. 1. 2. c. 104 great St. Austin, who as he affirmeth confirmation
Aug. in ep. to be a Sacrament as well as Baptism; so he
Joan tract. 6. affirmeth Orders to be a Sacrament as well as
and Tom. 7. either.
l. 2. cont. ep.
parm.

Witness so many learned Protestants themselves,
 acknowledging it to be a Sacrament, by acknowledg-
 ing, that, be to belonging there unto that makes it a
 Sacrament, viz. a visible signe and an invisible grace,
 given in Orders: affirmed by Mr Hooker, in his Eccle-
 siastical Policy; by Mr Bishop, in his Perpetual Go-
 vernment of Christs Church; in so much, that it
 is acknowledged a Sacrament by Melancthon, where
 he saith, *Maximi mihi placet ordinem ut vocant, in-*
ter Sacramenta numerari; in so much that it is ac-
 knowledged a Sacrament by Calvin, alleadged
 by Bilson, *Ubi supra;* all which is sufficient to
 prove it not only to be a Sacrament, but common-
 ly beleaved and received for such. Which Sa-
 crament of Orders is the door * of the Church;
 which once neglected by making unto our selves
 intrusions, by creeping in at forbidden ways of en-
 trance, the Church falls like St. Paul his
 Church

Hooker Eccl.
 pol. l. 5. ff. 77.
 pag. 230.
 Bilson p. 109
 Melanct. in
 loc. com. edir.
 1596. de sa-
 cramentorum
 numero, also
 edir. 1561.
 p. 383. Calv.
 Instit. lib. 4.
 c. 19. ff. 38.
 * Heb. 5. 1-4
 Job. 10. 1.

Church in London †, viz. as soon as ever the doors were neglected, and a new way was made of † *A new pair of Stairs was made to enter in at the window of Saint Pauls his Charch* creeping in at the window.

5. They deny *Matrimony* (an indissolvable conjunction made and sanctified by God himself) to be a *Sacrament*; quite contrary to Gods own Words, where he said, *Man shall leave father and mother, and cleave to his Wife, and they shall be two in one against the flesh.* And saith the Apostle *They shall be two in one flesh, this is a great Sacrament*: which Sacrament was again confirmed by Christ under the new law, when he declared the indissolubility of marriage, where he said, *Therefore now they are not two, but one flesh; that therefore which God hath joyned together let no man separate.* As also, by his presence, and miracle, wrought at the wedding of Cana Galilee. And,

That *Matrimony* (together with the rest, their being all *Sacraments*, was a common, known and antiently beleeved amongst Christians) was a Sacrament, there is not wanting the testimony of sundry *Protestants*, to give in evidence unto this truth. Who speaking of *Dionysius* his numbring the Sacraments, saith, *Scio hunc solum haberi ex antiquis proseptinatio Sacramentorum*: And if any man shall insist upon this nicety, that I have not proved that they are called Sacrament in Scripture, he must satisfie himself that the other five are called Sacraments in the same place where their two are so called: that the same Church called their two, called the whole seven Sacraments, and by the same Authority they were so called. Now therefore,

These are *palpable*, and *gross* errors, quite contrary to Gods Word, as it was ever commonly be-

† *A new pair of Stairs was made to enter in at the window of Saint Pauls his Charch*
against the flesh.
St. Paul his Cross was wont to stand.
Gen. 2.22.24.
Ephes. 5. 31.
Mat. 19. 6.

Luther tom.
2. Witem-
b. 73. Anno
1502. de cap.
Bab. fol. 84.
b. ante mod.

leeved; contrary to the *Rule of Faith*, which is the tradition and practise of the Church; contrary to the *Principles of Nature*, contrary to what the more ingenious sort of Protestants *themselves* confess, and allow of: whereby the Church of *Rome* seems easily to be discerned, by very *mean* capacities (from all Heretical congregations whatsoever) to be the true Church, as by her *sincere preaching of the Word of God*, so by her *lawfully administering the Sacraments*, viz. according to the *Word of God*, according to their *number commonly known*, according to the decrees of *general councils*, *tradition*, and *practise of the whole Church* in every age, so received and beleaved in general by all, and acknowledged by her very adversaries *themselves*: and lastly most agreeable to the *Laws*, and *Principles of nature*.

CHAP. XXXI.

The plain and upright courses which the Catholicks take in condemning Protestants: and the unjust, ridiculous, and absurd practises which Protestants do take in condemning Catholicks.

WHen Roman¹ Catholicks, either by their Preachings, Printings, Councellary, or any other way or manner of proceedings, condemn any Christian Church of Antichristianity, &c. She always used to name the *heresies*; produce the *hereticks*; declare the time when it was first produced;

produced; acquaint her with the *Fathers*, who wrote against her, with the *Councils* that condemned her *authority*, by which they were *reproved*. They can name and number all the heresies that ever *blaz'd*; describe the places, name not only the *Authors*, but the *Supporters*, and *Maintainers* of every doctrine that was new-fangled: they can tell them whose company they left, what body they went forth of, shew them the Church which they forsook: all which is *sincere*, and *upright* dealing. Whereas on the contrary, Protestants condemn a known, ancient, famous, and Catholique Church, for spiritual Whoredoms, abominations, and adulteries, calling her *Antichrist*, *Babylon*, and *Beast*, with I know not how many *heads*, and so many *horns*, and yet never so much as shew'd her *wherein* she did ever *adhere* (in her doctrine) to any *singular*, or *new* opinion, disagreeable (at the *same* time) to the *common* received doctrine of the Christian World: n ver so much as sheweth her by what *Council* she was ever *condemned*, by what *Father* writ against, by what *authority* reprov'd, whose *company* she left, what *body* she went out of, or where was the *true Church* which she forsook; but only hiding their heads in *universals*, some one of them may tell us in *general* terms that she *began her defection Anno 313. by the means of* *Pope Sylvester*; never telling us by what means, or wherein she was deficient: except it was for receiving Lands and Signeuries from the Emperour, and then it must needs be that *venom* was poured into the Church. But when it was answered that *Silvester* could

As Napper.
upon the Re-
velm p. 66.
& 68.
Item p. 43.

Cæren. in
Compen. hist.
p'otius. li.
de 7. Conci-
liis.

Melancthon
in locis pe-
strem. editis.

Darras. in
pont. Ing.
ep. 157.
Prosper. con-
collat. ca. 41

Prosper. in
Chr. nicæ.

Beza confes.
Gen. c. 7. S.
12.

could be no such man, broach no such heresie, because the first and general Council of Nice, would not (then) have favoured so much, so foul an adulterer, so great and Antichristian a Tyrant, as to admit him President of their Council (by his Legats *Husus, Vitus, and Vincentius,*) and to admit of his ratification, and confirmation, that he was no such, but an holy man, or else one or two men coming 12. or 1300. years after him, were in a groundlesse right; and all the world (for so many ages as were between) in an incredible mistake: who all acknowledge him (as he was canonized) for a Saint. Then (this holding but little water) another undertakes to hold the sieve, and tells us that her defection began about the year four hundred and twenty, by the Usurpation of Pope *Zosimus*: but no heresie named, or heretick condemned, either by Council, Father, or (otherwise then his own) authority. And when it was answered that *Zosimus* could be no such man; for then *S. Austin*, & all the Bishops of Africa had been limbs of Antichrist, by their acknowledging him their Superior, and by their obedience unto his injunctions: two hundred and seventeen Bishops, and the whole Council held at Carthage, had been all limbs of Antichrist: hell had waged war against hell: Antichrist had confuted the Pelagian heresie: and taught the round World a true belief in *Jesus Christ*.

Hac non successit alia aggrediemur via, saith another. And he tells us, but as blindly as the rest, that the Church of Romes defection began in the year four hundred and forty, by the Arrogance of Pope *Leo*. But, When

When it was answered, that *Leo* could not be the man, because the sacred and Oecumenical Council of *Chalcedon* called him three times holy, acknowledged him their Head, themselves his *labourers*: supplicating him to ratifie and confirm their *Canons*. They would not have suffered *Antichrist* to have thus written of himself, viz. When our Exhortations are sounded forth in the ears of your sanctity, Imagine him (to wit, *S. Peter*) whose Person we represent speaking unto you, because with his love and affection we admonish you, and we preach no other things unto you then that which he taught. Why did they allow him and you this Council to be so good and lawful favouring such a person?

This prevailing but as little as the former, then steps forth another, and he tells us, that the defection of the Church of *Rome* first began about the year five hundred ninety seven, by the means of *Gregory the Great*: the first (saith he) who led the popish dance: But when this was answered likewise, that *Gregory* could not be the man, because in the subsequent age, in the sixth general Council, in the presence of the Emperour, and all the Eastern and Western Bishops, the Epistle of his Successour Pope *Agatho* was read, and approved of: wherein it was attested that the Church of *Rome* through the Grace of God, had never strayed from the path of Apostolical Tradition: Then,

Another tells that she began her defection about the year six hundred and six, by the means of Pope *Boniface the third*. But when this was answered with the same argument, as that of

Cent. c. 4

Col. 7. 79.

8. &c.

Cent. 2. c. 4

Col. 55.

Cent. 1. c. 10.

Col. 571. &

58. and c. 4.

Col. 54.

Gregory, Piles against Piles; Eagles against Eagles sic. The Centurists are at war against themselves. And one Century strikes another down: sometimes they tell us one time, sometimes another: sometimes that *she began her defection in the three hundredeth*; sometimes *in the two*, and sometimes in the *Apostles days*.

Now let us consider what harmony all this will make: In the year six hundred and six, saith one; five hundred ninety and seven, saith another; four hundred and forty, a third; four hundred and twenty, a fourth; three hundred and thirteen, saith a fifth: three hundred, two hundred, in the Apostles time, say one and the same company of men: by the means of Pope *Boniface*, saith one; by the means of St. *Gregory*, saith another: by the means of St. *Leo*, a third; by the means of Pope *Zozimus*, a fourth; by the means of St. *Silvester*, a fifth: If *Daniel* had been alive, he might with as great applause have condemned these men of wrongful accusation, by the disagreement in their evidence, under so many varieties of years, and persons, as well as he did the wicked Elders by their not agreeing in their accusation under what tree the chaste *Susanna* was defiled: for they cannot answer us that she might commit this spiritual fornication, under all these Popes, and at all these mentioned times; for we do not demand of them *how often*, and with *how many* she played the harlot; but *with whom*, and *when* she ever plaid the advoutress? *when* was the time wherein she was *pure*? and which was the *day*, the *Month*, or the *year*, wherein she was *defiled*?

defiled? What one act ever made her filthy? To whom did she ever prostitute her self, and by what authority was she ever arraigned or condemned? (Orappr. vol. 1. Father of the Church.) What generally approved honest man did ever blame her for it? But in stead of affording us such like satisfaction, candor, and ingenuity, they tell us plainly, when they have nothing else to tell us, That it belongeth not to them to account the times: that they are not bound to tell us in what age superstition crept into the Church: the change cannot easily be found, 'tis needles to search into histories to find it out: we cannot tell by whom, nor at what time the enemy did sow your doctrine, &c. Neither indeed do we know who was the first Authour of every one of your blasphemous opinions, they came in by such slow and sly steps, putting us off with Similitudes of tares sown in a field, yet known to be tares, though men know not when, and by whom they were sown, which is a way of satisfaction, which more befits a juglers box, then a Pulpit: for the Similitude doth not hold, except all the World, (at the first sight) could discern false doctrine from the true, as undeniably as all men can distinguish tares from wheat; for the most high and controverted Points in Divinity are not so easily distinguished: for those main assertions of the Church of Rome, which some call tares, the greatest and most noble part of the Christian World believe them to be wheat, and that to be wheat which Protestants call tares: neither is it any satisfaction at all, to say, This great change was not made all at once, but by little and little, sometimes in one point of faith, sometimes in another. Rome was not built

(Orappr. vol. 1. Father of the Church.)

Whitaker, li.

3. Cont. Dr.

racem. p. 277

Spark in his

answer to

Mr. 70. d

Albins.

Whitaker, in

resp. ad rat.

Campion.

rat. 7. f. 101

Powel in his

ratification

of the Pa-

pist suppl.

carion pag.

42. & 43.

An End to Controversie.

on a day, &c. For we desire but only that they will shew us but so much as *one little change* (in matter of faith) *one* point of faith altered in the *Romane* Church since the beginning: *one* foundation stone of error laid in *all* her building: The Countrey they can tell us, and that is all they can say: but for reason they will give us none otherwise then because she is *Rome*; for they neither shew us the *Pope*, that was the *heretick*; nor the *heresie*, that was the *Popes*: nor the *Council* that *condemned* her, nor the *Fathers* that *writ* against her, or against her *Pope*, or against the Church her self, or any other authority whatsoever, (though but of *two men* in the whole word) who ever (owning themselves to be such) condemned her: And whatsoever ways of condemnation and satisfaction (as to these particulars) are otherwise then as here propounded, I need not think my self obliged much unto the understanding Reader, if he deem them no otherwise then as so many arrows shot against the Sun, so many barkings up against the Moon, and making but so many poor and ignorant men believe they will shoot *down* such a *Star*; when they do but take its *height* with such a *staff*. Wherefore these ways and manners of propounding, preaching, printing, or such like publishing of doctrine of theirs, are so far short of all *sincerity* and *upright dealings*, that they do but evidently demonstrate the Church that is the true, to be truly *visible* through *those* defects. Whereas on our behalf, neither time, nor place, nor person, nor crime, nor condemnation was ever wanting: As for example,

Concerning the Patriarchat of *Constantinople*,
the

the time of that Churches lapse, we assigne to be 359. *Præcolus in the place, Constantinople: the person, Macedonius: the Elencho-ver-heresie, impugning the Divinity of the Holy Ghost. So bo Mac-*

For the Patriarchate of Alexandria, the time, *niani.*
360. the place, Alexandria; the person, George Ca- *Nicoph. cal*
padox, (who excluded Athanasius;) the heresi, A- *bis. eccle. l. 9*
rianism: So *Aug. li. de*
her. Epiph.

For the Sea of Antioch, the time, 273; the crime, *her. 65.*
the blasphemy of the Ebionites, together with the he- *Ensch. l. 7*
resie of Sabellius, the place, Antioch: the person, Pan- *c. 22. & 24*
lus; Samosatenus: So *Jer. ep. 61. ad*

For the Patriarchate of Jerusalem, the time, 383. *Pamach.*
the place, Jerusalem; the person, John, the second *Jer. in Chro-*
of that name: the crime, the error of Origen; also her *nec.*
pollution before with Arianism, in the year, 351. *Throd. l. c. 11*

The Church of Constantinople, together with *tom. 1. concil.*
Macedonius, were condemned by the first Constan- *10. apud*
tinopolitan Council, under Pope Damasus. *Athan. ad*

Alexandria, together with Capadox, was impug- *foli. Nazi-*
ned by Athanasius. *an. Orat. in*
landm A-

St. Gregory Nazianzen, and by Lucifer Calaritanus. *tha.*
Antioch and Samosatenus, were condemned by *Lucif. pro A-*
a Council held at Antioch, in the year, 274. *tha. l. 1. & 2*

Jerusalem, and John Patriarch thereof, by S. *Vide Esch.*
Hierom, and S. Epiphanius. So *l. 7. ca. 23*
24. Jer. ep. 61

The Metropolitane of all England, or rather *ed Pamach.*
Pope dome of another World, alienated her faith, *As Anselm*
and forsook her first station of integrity, when *Archbishop*
she forsook her own head, and threw stones at *of Cant. was*
the breasts which gave her suck, by her dissenting *called by the*
from her Mother, the Church of Rome, in those *Pope of Rome*
six main Articles of her religion, as is recorded in *Alexis Or-*
your own English Chronicles, and in the dayes *bin Papa. S. e*
Hylin. in his

An End to Controversie.

of *Hen. 8.* and *Cranmer* the Metropolitan of that Sea, which was declared *Heretic*, by the council of *Trent*, and by a *Synod* which was held at *Oxford*: which *Heretics* though the said Metropolitan had recanted (by subscribing to the said *Six Articles* of the *Catholiques Religion*, as his new Head, and Master *Hen. 8.* had done before) yet being (otherwise) arraigned and condemned of high treason against his Sovereign (being to die *therefore*) he renounced the said subscription, and was burnt as an *Heretic*.

There is not a *Heretic* that you can name, that we cannot derive its Pedegree; not an opinion that ever you held forth, contrary to what you received from us; but we can tell, and are ready to shew you by what general council it was condemned, by what father writ against, by whom, and in what age it had beginning.

You can observe in what *time*, and in what *place*, and by whose means, *Vestments*, *Challices*, *Rites*, *Ceremonies*, *Hymns*, and *Versicles*, were ordained in the Church in administration of *Sacraments*, celebration of *Masses*, and *Consecration of Altars*: You can prie into every new *Canon*, or *Decree*, that was made concerning *Burial*, *Marriage*, *holy water*, *Fast of Lent*, *Ember days*: You can make mention of every little change, and alteration in order of *discipline*, and manner of *government*: You can take notice of the very *Titles* (which to you seems to be *incommodious*) which Bishops have used in their *private Letters*: You can attribute the first allowances of *sequences in the Masse*, to *Pope Nicholas the first*: the *suspension of Alleluja* (during the

Cent. 2. c. 6.

Col. 126.

Cent. 3. c. 6.

Col. 137.

138.

Cent. 2. 3.

and 4. Ca. 7.

Cent. 2. 3. &

4. Ca. 4.

the time of Lent) out of the Church, to Pope Alexander the second; the institution of three Masses to be said on Christmas night, to Pope Telephor: and in what age, viz. the second: You can tell us who appointed The Angellicall Hymn of Gloria in excelsis to be sung before the Sacrifice; who decreed that no man should eat or drink before he had said Mass: who, that the Sacerdotal Vestments should not be touched but by consecrated persons, viz. Pope Stephen, in the third age: Who that triple Sanctus should be sung amongst the people, viz. Pope Sixtus: Who that The Mass should be celebrated in no other but in consecrated places, viz. Silvester, in the fourth age: Who gave golden and Silver Chalices, viz. Constantine affirmed by Platina: Who that The Sacrifice of the Altar should not be celebrated in silk, or hemp, but in fine linnen, Consecrated by the Bishop: Who the Antiphores, Introits, Graduals, Tracts, &c. Who the Psalm, Judica me deus, at the begining of the Sacrifice, viz. Celestin the first in the fift age, in the year 426. (very punctually:) who authorized The Hymn Holy, holy holy, to be sung: Who the blessing of the people at the end of Mass, viz. Gelasius alleadged out of Sigibert, Hirmanus, Gigas, and Flores temporum, who brought in the words hanc igitur oblationem; Who Sanctum Sacrificium, immaculatam hostiam, viz. Leo, mentioned by Platina, Bergomensis, Sigivert, and Sabellicus: who brought in Orate fratres, and Deo gratias. But WHO BROUGHT IN THE SACRIFICE OF THE MASSE IT SELF, no man can tell: when THE ELEVATION WAS BEGUN, that neither flores temporum, nor Gigas, have observed: all

Starks in his
pref. before
his ansr. to
Mr John L.
Albins.

Cent. 2. c. 6.
Col. 146.
Naucerus:
Gener. 8.
Plid. li. 5.
Cap. 10.
Naucerus
Gener. 9.
Cent. 4. c. 7
Col. 497.
Cent. 4. c. 6.
Col. 410. lb.
Cent. c. 6.
Col. 725.
729. & 727
Sabel Tom.
S. l. 1. Sigib.
in Chron. 1-
bid. Col. 729
Bergomen in
Theol.
Sabel. Enc-
ad 8. l. 1.

An End to Controversie.

all which, (which is all) former ript-up circumstances, (without this) is no more able to prove the Church of *Rome* to be a *Whore*, or an *Adulteress*, then as if I should endeavour to demonstrate such a woman to be a harlot only by *saying* here is the *Door*, these are the very *stairs* that went up into the *Chamber*: Here is the *bed*, these the *sheets*, this is the *pillow*, without saying and proving this to be the *man*, that to be the *woman*, that *committed* such and such an *act*, at such a *time*: For doors, stairs, chambers, beds, sheets, and pillows, may be used in a lawful manner.

For why may not the Administration of that which is imported by the words, *THIS IS MY BODY*, (by degrees) grow to a higher perfection of decency, as well as the same body it self, grow to a more and more perfection of stature? Why may not the *Spouse of Christ* put on, and renew ceremonies upon the naked words, as well as the *Mother of God*, clothes, upon Christ's naked body: Is it a sin for peace, prosperity, and plenty, to add more decency to the divine Service of God, then what it had in times of persecution? If ceremonies be *superstitious*, because they are *innovations*; stand forth ye finders-out of *knobs in bulrushes*, ye *reeds* that are so *shaken* with such wind, and answer me: Were there the same words, and no more, in the Liturgie of the Church of *England*, (in the days of *Edward* the sixth) then what was used in the time of *Henry* the eight? Or were there the *same* words in the second Edition of the *same* Liturgie of *Edward* the sixth, that were in the *former* Liturgie? were three no more, nor

no other words in the liturgie of *Queen Elizabeth*, then what were to be found in the communion book of *Edward the sixt*? Was there not more in the book of Common prayer which the Bi hop of *Canterbury* sent into *Scotland*, then what was to be read in the liturgie that was used in *King James* his raigⁿ? Was there not an *Act of Parliament* annexed to the liturgies of *Queen Elizabeth*, and *King James*, wherein it was enacted, that it should be lawfull for the Kings or Queens of England, or A^{rch}-bishop of *Canterbury* for the time being to alter or ordain what new or further rites or ceremonies they or either of them should think convenient for the better use and exercise of divine service: why do you deny us the same priviledg which you take unto your selves as things convenient and of decency? Are the same things innovations unto us, and reformation to your selves? Thus you see the mark wherein they seem to agree with us (viz. holines^s to be the proper mark and title of the true Church, and the only epithite (that was prophesied) whereby all her *Isay* 62. 12. children should be called) so little agreeable to any internal or external sanctity (even as it is taken in their own sence, viz. for sincere preaching, &c. of the Word of God) on their part (who notwithstanding seem to make it their only mark of the true Church) that they make his holines^s, holy water, &c. the common subjects for their taunts and scoffings: in so much that at length they have taught others to scoffe so much at holy ground, that they have left the jeerers themselves not so much as a foot of *Abbie*, *Bishop*, *Dean*, or *Chapter-Land*.

An End to Controversie.

Lastly, We shall give this mark of the true Church one touch more upon the Stone that tries it: and see who goes more *sincerely* to work in planting, preaching, or in propagating the Gospel, *Catholiques* or *Protestants*.

This is the way and manner of the *Catholiques* their carrying on their design of universal Monarchy of Christs Kingdom, *viz.*

By preaching according to the *continually received expositions* which have been *infallibly* gathered out of the Word of God: and *faithfully* delivered from time to time, from Country to Country, from *Jury* to *Rome*, from *Rome* to us, and so to all the World. Wherefore,

When that holy Bishop of *Smyrna* (St. *Irenæus*) commended his master *Policarp* the Disciple of St. *John*, for a good and faithful Pastor: he acquaints us how *he taught alwaies those things, which he had learned of the Apostles* (not what constructions he himself had made out of their writings, but) *which the Church delivereth, which are only true* (saith he, and what be they?) *which may be proved* (how? by laying aside the Churches exposition, and jumping over the heads of so many Fathers, and so many years, upon the Apostles time, and upon their writings? No such matter: but) *by the consent of all the Churches of Asia, and the Bishops which succeeded after.*

Iren. l. 4 c. 3
apud Euseb. l.
4 c. 13

So likewise when by writing he reproved one *Florinus* his old acquaintance, then begining to broach his heresie, he did it in this manner, *These opinions of thine of Florinus (to speak friendly) are not true (why?) They are repugnant to the Church, thou receivedst*

An End to Controversie.

307

receivedst them not by tradition from the Priests that before us were Schollers to the Apostles, for to speak properly and like Christians, the Scriptures as they consist of words and letters (whether they be written or printed) is not the Word of God (for so the Word of God may be false, by false composures, or transcribing) but the true meaning is the Word and the Letter but what contains that meaning; and an approved continuation and succession of Doctrine from hand to hand, and time to time, is the only means (under heaven) whereby we may be assured that that meaning is true. Wherefore,

Saith Tertullian, That Church which can derive it self from Apostolical succession, shew its propagation, & continuation all along, is only Apostolical. *Tert. in pref. c. 11. her.* Wherefore,

Though the letter of the Scripture be the very womb, that bears the sense, yet if a child be taken from the parent during the space of many years it is not the burden of the wombe, without the continuation of that burden all along by the mothers side that can assure any man, or either of them, that that is the mother of that child, or this the off-spring of that wombe. So,

Whiles you talk to me of a Church invisible during the space of a thousand years, that Church shall never be able to make either *this* appear to be the meaning of that text, or that to be the *text* that we mean.

Now let us take into our consideration the way which the Protestants take to edify the people in their waies unto salvation. They are altogether for antiquity too and for the primitives times, but what antiquity is it which they mean? *The Scrip-*

tures: and what primitive times be they which they apply themselves unto? *The Apostles days*: and therefore when we tax them with *novelty*, and plead *antiquity* on our behalf, (*antiquity* (especially in Religion) being a thing so sacred that they neither dare deny the thing it *self*, nor what directly may be built *thereon*) they are enforced to distinguish between *antiquity*, and *antiquity*: and to tell us that there is a *primary*, and a *secondary* *antiquity*: according to the *second*, they say we may seem to have the better end of the staffe, but according to *primary* *antiquity*, they say that *they* are *sure* that *their* Doctrine is *only Catholique* and *Apostolical*, as being drawn from the Word of God, and preached in the Apostles time. I do not wonder so much that men should preach iniquity for wages, or deceit for hire, *tables* have been *snarcs*, and *interests blinds*, to the greatest understandings: but that the people that have had the *biasses* *knecks off their judgements* should *delight* therein, and (when it concerns them in the highest nature to be informed otherwise) to have their noses yoked with such feathers, is to me the greatest cause of wonder, for here is a peece of the most absurd nonsense that ever was obtruded upon man, for if we will understand like men having such things as *souls*, engaged in our bosomes, we must know that neither the Apostles, nor their writings were either of them antient, as they propose *antiquity*, nor primitive according to the manner which they prescribe a primitive Church, for a man cannot be said to be an antient *man*, because he died a *youth*, and rise out of his grave *four score years* after, unless he had *continu-*

ed living all that while, neither is the *primitive* Church said to be *primitive* in regard of a *secondary* Church (for there are not *two* Churches, but *one* Church) but in respect of a *derivative*; so that if their Doctrine hath lain *dead* so many years, and not *continued* all that while, it cannot be antient: and except they can *derive* their Church, by *succession* from the *Apostles*, she can be neither *primitive*, nor *Apostolical*: for *scriptum est* hath furnished not only *heriticks*, but *devils* all along with arguments to fight against the truth.

CHAP. XXX.

The last way of ending Controversie, viz. by combat, by answering the challenge of our adversaries, whereby they seem to desire to have the cause so tried and determined.

IN this also we shall not be wanting to put an *end* to Controversie, viz. by accepting the *offer*, and answering the *challenge* which our adversaries the Protestants have sent, and made unto us, and have so *publicly* and so *often* renewed, braged, and boasted of so many times, and upon so several occasions, whereby seeing them so palpably overcome at their own weapon unbiassed men may have no further cause to rely upon their confidence. For so,

Jewel (whom *Hooker* in his Ecclesiastical Policy calleth

Hooker l. 2. calleth the worthiest Protestant Divine that sett. O. p. 112 Christendom bred for so many hundred years past) made a challenge that he would be tryed concerning the truth of his Religion by the testimony of the Ancient Fathers living within the time of six hundred years after Christ. And this was publicly done in a Sermon at Pauls Crosse and elsewhere, and so much taken notice of, and insulted upon, that Doctor Humphry writing the life of Jewel, makes no small boast thereof; the same challenge was renewed by Whitaker, which for the downright meaning and fairnesse of the offers sake,

Jewel in his
serm. see also
his reply pag

1. in. 10

Humph. in
vita Juelli
printed 1573

pag. 123 and
124 &c.

Whitaker in
Resp. ad ra-
tiones Camp.
rat. 5 fine. p.
90 ante med

I have here set down his very words as they are in his answer unto Campians reasons, viz. *Audi Campiane, quam ex die Juellus vocem verissimam ac constantissimam emisit quando ad sex centorum annorum antiquitatem provocavit, vobisque obtulit, ut si vel vincam ex aliquo patre, aut concilio clarsam & dilucidam sententiam affereris, non recusaret, quin vobis PALMAM CONCEDERET: ea est nostrum OMNIUM professio, idem omnes POLLICEMUR, fidem non fallemus.*

Bancroft in
his Survey of
the pretended
holy disciplin
p. 179.

Chem. exam.
concil. tri. pa.
1. p. 74. b.
initio.

Ibid p. 64.

The confessi-
on of Bohem.
m. i. pag. 400

They all seem no lesse to appeal to those antient Fathers preferring them before all the modern writers whatsoever. As,

Bancroft thought better of those antient Fathers then of Calvins, Beza's, or &c. writings.

Chemnitius doubted not but that the primitive Church received from the Apostles and Apostolicall men not only the text of Scripture, but also the right and native sence thereof, and saith, that the testimony of the antient Church is a great confirmation unto us in the true and sound sence of the Scriptures. And,

The harmony of confessions tells us, that their testi-
mony

mony is the true and best mistress of posterity, who going before leadeth us the way. And saith,

Saravia, The Holy Ghost which always sits President in the Church, is the true interpreter of the Scripture, from whom we must therefore seek the right sense & meaning thereof: and because he cannot be contrary to himself, who presided the primitive Church, and governed her by Bishops; it is a thing dissonant to truth that those Bishops should be rejected; And saith

Jewel in his defense of the Apology, The Primitive Church, which was under the Apostles, and Martyrs, hath evermore been accounted the purest of all other without exception.

What way then can we take that shall be more noble and satisfactory to the whole World, (for the final determination of all controversies in the World relating to religion) then to accept of this challenge so much boasted of, and seconded by so many; to take those Better Thoughts into our consideration, to be tried by such Confirming Ancient Testimonies: to listen to such a Harmony of Confessions: to chuse such a Mistress of Posterity to be Our Guide, to allow such a President to be our Interpreter, such Lords Elect, to be our Bishops: and such holy Martyrs to be beyond exception. Wherefore

I have here made choice of the chiefest heads in Divinity, which are this day, generally controverted between the Roman Catholics, and the Protestants: especially such heads, as wherein all Protestants contend against the Roman Catholics; as,

1. Concerning Free-will. 2. The Cooperation of free-will with grace. 3. Merits by good works.
4. Lent, and times of fasting. 5. Original Sin.
6. Justi-

Saravia in
defens. tract.

de diversis
Ministorum
gradibus. p.
8. post med.

Jewel, defen.
Apol. p. in-
ed, Anno
1571. pa. 35
post med. and
his reply,
p. 204.

An End to Controversie.

6. *Justification.* 7. *Predestination,* 8. *Perseverance.*
 9. *Christ the Mediatour.* 10. *Christ descent into hell.*
 11. *The Law, and Precepts of Christs.* 12. *Invocation of Saints.* 13. *Veneration of holy relicks.* 14. *Worship of Saints, Images, and the holy crosse.* 15. *Prayer for the dead.* 16. *Purgatory, and Limbus Patrum.*
 17. *Church traditions.* 18. *Number of Sacraments.*
 19. *Their efficacy.* 20. *Necessity of Baptism.* 21. *Confession, and absolution.* 22. *Unmarried lives of Priests, and Ecclesiasticks.* 23. *The holy Eucharist.* And lastly, *The Sacrifice of Mass.*

These are the main businesses (I suppose) concerning which so much offence is taken at the *Roman* Doctrine, and in justification whereof, (viz. the present doctrine of the *Roman* Church, in all these three several points, is the same Doctrine which the ancient Fathers (within the prescribed six hundred years and less) not only taught and believed, but both taught and beleeeved *also all along*, even from the Apostles time to this present age) we are ready to enter the lists. Prayer first made to the Almighty; that if it be his will, this unbloody Combate may stop those bloody issues, (which have continued running forth the veins of Christendom for so many years together) that the conquered may find their own security in being overthrown, whiles truth which is always prevalent, intends no greater mischief to her captives, then that she might ride in triumph.

As to the first particular, viz. concerning *free-will*; this is the present Doctrine of the Church of *Rome*.

That even in moral businesses, whether they be
good,

good or evil, as also in matters pertaining to the salvation or destruction of the soul, Man hath free-will to betake himself to either: and that no man is necessitated, or constrained to sin.

That this was the Doctrine of the Primitive Church, within the limited time, See

S. Clement, who lived in the Apostles time, affirming the same. Lib. 3. Recognit. Li. de divin. nom. cap. 4. part 4.

S. Dionysius, The Areopagite, who was brought into the light of the Gospel by the Eclipse of the Sun, at Christs death, affirms the same.

S. Ignatius, who was S. Johns Disciple, and contemporary with the Apostles, confirms the same. In Epist. ad Magnesian.

S. Justin, the Martyr, who lived between the first and second Century, affirms the same. in Apol. ad Imperatorem Antoninum.

S. Irenaeus, a Martyr, who was the Scholer of S. Policarp, Disciple to S. John, who lived about the same time, teacheth the same doctrine. Lib. 4. ca. 71.

S. Clemens Alexandrinus, who flourished before the second Century, was compleated, taught the same. Lib. 1. Sermon. & in-jra.

S. Cyprian, who lived between the second and third Century, taught the same. Lib. 1. Epist. ad Corn. lin.

S. Athanasius, who lived between the third and fourth Century, is of the same opinion. Orations contra idola c. principium.

S. Basilus, who lived about the same time, believed the same. In explicat. Psal. 61.

S. Gregory Nyssen, who lived about the same time, taught the same doctrine. Lib. 7. de Philos. cap. 4.

S. Gregory Nazianzen, who lived about the same time, taught the same. In Carmin. de Christo passiente.

Catech. 4.

Myſtag.

In comment

Pſa. 2.

Lib. 4. divin.

inſtit. cap. 24

Hareſ. 16.

que eſt Pha-

riſæorum l. 1

de Jacob. c. 3

Hom. 22: in

Geneſin.

Homil. 15.

Lib. 2. in Jo-

an. cap. 54

Traſt. 3. ſu-

per Exod.

In Hamar-

rigena.

Epiſt. ad Da-

maſ. de filio

prodigo.

Epiſt. 2. ad

Severum.

In reſcripto

ad Con. Mile.

Epiſt. ad Gal.

cap. 13.

Lib. de Voca-

tione Gent.

cap. 3.

Lib. de incar.

& grat.

Chriſti. c. 20.

S. Cyril of Jeruſalem, who lived about the ſame time, taught the ſame.

S. Hillary, who lived about the ſame time, taught the ſame.

Lactantius, who lived about the ſame time, the ſame.

S. Epiphanius, who lived about the ſame time, the ſame.

S. Ambroſe, who lived about the ſame time, the ſame.

S. Chryſoſtom, who lived between the fourth, and fifth Century, taught the ſame.

B. Macharius Aegypticus, who lived about the ſame time, the ſame.

S. Cyril of Alexandria, who lived about the ſame time, the ſame.

B. Gaudentius, who lived about the ſame time, the ſame.

B. Prudentius, who living about the ſame time, writ thus in verſe concerning Free-will :

*Non fit ſponte bonus, cui non eſt prompta poteſtas
Velle aliud, flexoque animi convertere ſenſus.*

S. Hierom, who lived about the year four hundred, taught the ſame Doctrine.

S. Paulin, who lived about the ſame time, taught the ſame.

S. Innocent the Pope, who lived about the ſame time, the ſame.

B. Celeſtinus, Papa, who lived about the ſame time, the ſame.

B. Proſper, who lived about the ſame time, the ſame.

S. Fulgentius, living about the ſame time, the ſame. And,

Laſt-

Lastly, the great St. *Austin* (who dyed the year 437. and was aged 76. all of them much within the time limited, being warranted by all these, gives fuller testimony to this (as to all other truths) then all of them, the onely man as I have observed heretofore) whom the Protestants allow to be able to shew the judgment of the Catholike Church as it was in his time, which the challengers grant to be pure, and primitive; in so much, that he calls them *vain, scriligious and blind*, who by quirks and quillies shall endeavour to deprive the soul of man, of its freedom, to will either good, or evil: And speaking of the divine grace assisting our free-will unto good, he hath this remarkable passage: *Neque enim voluntatis liberum arbitrium ideo tollitur quia juvatur, sed ideo juvatur, quia non tollitur.* Lib. de quan. anim. 2. c. 30.
& lib. de gr. & lib. arbit.
& lib. 4. adversus Iulian.
c. 8. & Epist. 47.
Epist. 89.
quest. 2. & infra

The contrary, viz, that *man* lost this free-will by the fall of *Adam* (which is the Protestant Tenent) was an old condemned heresie commonly called the error of *Origen*, (viz. that *Adam* by his fall had lost the image of God to which he was created) as it is testified by S. *Epiphanius*. Epiph. her. 64.

Well therefore did the *Council of Trent* declare in its behalf, viz. *Liberum arbitrium minime extinctum esse, viribus licet attenuatum et inclinatum.* And decree: *Si quis liberum arbitrium post Adæ peccatum a missum, et extinctum esse dixerit aut rem esse de solo titulo, imo titulum sine re, figmentum denique a Satana in vectum in Ecclesiam, Anathema sit.* Sess. 6. c. 1.
Canon. 5.
So,

2.

Concerning the Co-operation of Free-will with Grace.

§ 2.

Thus

This is it which the *Roman* Catholiques maintain;

1 Cor. 7. 37.

Viz.

That *MAN* Doth Freely, And *Actually* Co-operate With Grace, Inciting Him To The Divine calling, Having a Power Over His Own Will.

Lib. 4. c. 72.

The same is testified by that ancient and holy Father *S. Irenæus*.

Lib. 2. in lxx. cap. 2.

The same by *S. Ambrose*, where he saith, *Vides quia ubique Domini virtus studis Co-operatur humanis.*

Hom. 19. in
Cón. de just.
differens.

The same by *S. Chrysostom*, where he saith, *Anima sui juris vim in se habet operandi, neque ulla in se, Deo nisi vellet obtemperat.*

Lib. 2. de voc.
Cón. c. 12. et
in eodem lib.
cap. 26.

The same by *S. Prosper*, where he saith, *Voluntas hominis subjungitur gratia atque conjungitur, &c.*

Lib. 2. cont.
duas ep. pela.
c. 8. Idem *S.*
Aug. irast.
72. in *Joh.*

The same by *S. Austin*, where he saith, *Homo, voluntate preparat; Deus, vertute tangit* Cor; for saith *S. Austin* (a little after) although 'tis true we can do nothing without God, no not so much as open our mouths, yet with the help of God it is we that open our mouths; for saith he in another place,

Aug. Ser. 15
de verbis Ap.
Et l. de spiri.
et. lit. odmar.
et. Ep. 106.
Et l. 2. de pec.
merit. c. 5.
Et l. de pred.
Sanct. c. 3.
Et l. 1. ad
Simp quasi. 2.

Although All our good works are wrought in us by Gods Grace, and it is he that worketh in us both the will and the deed; yet he doth not SO worke in us, as if WE were asleep; or as if we had no will; for saith he, *Without our will we cannot be justified before God; he that made thee without thee, will not justify thee without thy self.* And moreover he saith, that our will may be inclined to good, God would have it both his own, and our work: his own, by calling us; ours, by answering to his call, &c. So,

An End to Controversie.

317

^{3.}
Concerning *Merit by good works.*

This is the Catholique Doctrine of the Church
of Rome;

Viz.

That *A Man May No Less Merit Salvation, By
His Good Works; Then Damnation, By His Wicked
Deeds.*

Of this opinion were,

S. *Justinus* in Apolog. 2. ante med.

S. *Irenæus*, lib. 4. adversus hereses cap. 71.

S. *Basilius*, lib. de Spiritu S. cap. 13. 14.

S. *Cyprianus*, lib. de simplici. pralator. vel.
de unit. Eccl.

S. *Chrysostomus*, hom. 4. de Lazaro.

S. *Gregorius Naz.* orat. in bapt. extrema.

S. *Hilarinus*, can. 5. in Mat.

S. *Ambrosius*, lib. 1. de officiis cap. 15.

S. *Hieronimus*, lib. 2. adversus Jovinianum.

S. *Celstinus*, papa in Epist. ad Gallos.

S. *Paulinus*, in Epist. ad Viêtricium.

S. *Prosper*, in respons. ad cap. 6. Gallorum,

S. *Augustinus*, Epist. 105. ad *Sixtum*.

Who brings up the rear with these his golden sentences (and all of them (as I have shewed you before) within the limited time) viz. *As by the merit of sin, death is rendered to us a reward: so by the merit of justice, eternal life is bestowed upon us as a recompence.* And in another place:

Reward (which is eternal life, as it is written, *Aug. l. de a. o. great is your reward in Heaven,*) cannot precede the ^{ca. 25.} merit: therefore we ought not to ask the reward before we have merited.

Fulg. in pro
103. libro. ad
monitum.

Aug. in Psa.
83.

Aug. Ser. 6.
de verbis Ap.

Hier. l. 2. con.
Jovin.

Canon 26.
Canon 31.
Canon 32.

God (saith S. Fulgentius) out of his own bounty, vouchsafed to make himself our debtor; and saith S. Austin, he became our debtor, not by receiving any thing from us, but by promising something unto us, wherefore we do not say restore unto us what thou hast received, but pay unto us what thou hast promised: because we have done what thou commandest: and thou hast effected it by assisting our endeavours. And for beleeving this no less innocent then ancient Doctrine of the primitive Church, attested by so many holy Fathers of those times, we are unjustly branded with the name of merit-mongers, by those who for not beleeving this primitive Doctrine are justly ranked amongst the ancient Hereticks of the *Forinians*, who were therefore in those days condemned, because they did not beleeve that fasting, abstinence, and the exercise of all other good works, were meritorious, as it is testified by S. Hierom.

Justly therefore are all such condemned for Hereticks, by a whole Senate of Christendome, at the Council of Trent, Sess. 6. c. 16. So likewise,

4.

Concerning *Lent*, and set times for fasting.

The *Roman* Catholiques maintain,

Viz.

That the Commandment of the Church for the observation of *Lent*, and other set times of fasting, now commonly observed in the Church of Rome, had its beginning from the tradition of the Apostles: and that it was no otherwise instituted, then the Church of Christ evermore beleeved in all ages; and that it was celebrated as a memorial, and so far forth as it might lie within

An End to Controversie.

311

our power, as an imitation of our blessed Saviour his fasting fourty days and fourty nights in the wildernes.
So taught,

St. Ignatius, ad Philip.

St. Basilus, orat. 1. de jejunio.

St. Gregorius Nazianzen, orat. in Saint Lavacrum.

St. Chrysostomus, homil. 1. in Genes.

St. Ambrosius, serm. 26.

St. Hieronimus, in cap. 58. Esay.

St. Epiphanius, lib. de Hæres. her. 75.

St. Leo, serm. 6. de Quadrag.

B. Theophilus Alexandrin. lib. 3.

St. Augustinus, serm. 62. de tempore & in epistola 119. cap. 15.

Habet autoritatem (saith he) & in veteribus libris ex jejunio moysis, et Elia; & ex evangelio, quia totidem diebus dominus jejunavit. Whereas,

The Contrary, viz,

That the Church ought not to lay any such commands upon us, in regard of our Christian liberty: but that every man ought to chuse his own time of fasting, was an old condemned heresie of the Arians, as it is testified both by Saint Austin, and Saint Epiphanius.

Aug. l. de.

har. cap. 33.

Epi. her. 75.

Ejusdem Sc.

Justly therefore was it decreed against by the 25. Councell of Trent.

5.

Concerning original sinne, this is the Doctrine of the Roman Catholics,

Viz.

Original Sinne is not a substantial inherency in man, but a privation of Original justice: and that after justification

An End to Controversie.

justification and the laver of regeneration by baptism, si sine properly so called, is no longer remaining in the regenerate: yet that there still remains an inclination unto sinne, called concupiscence, out of which notwithstanding sin cannot be produced, but by our own negligence, or free consent. And this is justified

By

St. Basilus, in orat. quod Deus non sit author malorum.

St. Gregorius Nazianzen, in orat. in *St. Laurocrum*.

St. Epiphanius, heres. 37.

St. Ambrosius, lib. *Hexamer*. cap. 8.

St. Hieronimus, in epist. ad *Ctesiphontem*.

St. Basilus, lib. de virgin. & lib. constituc monast. cap. 2.

St. Chrysostomus, hom. 19. ad populum *Antioch*,
Idem hom. 17. in *Math*.

St. Cyprianus, serm. de ablatione pedum.

St. Hillarius, in *Psa*. 118.

St. Ambrosius, lib. 1. de officiis cap. 21.

St. Hieronimus, in epist. ad oceanum.

St. Augustinus, lib. 7. confess. cap. 12.

Idem in epist. 200. ad *Afellicum*.

Idem lib. de continentia cap. 7.

Idem lib. 1. de civitate Dei, cap. 25.

Idem lib. 1. contra duas epist. pelag. c. 10.

Idem lib. 6. In *Julcanum* cap. 5.

St. Prosper, lib. 3. de vita contemplat. cap. 4.

St. Gregorius, lib. 9. epist. 39.

The Contrary,

Viz,

That sinne still remaineth in the regenerate.

That

An End to Controversie.

321

That concupiscence is PROPERLY sinne, and is not removed by baptisme, are the old condemned heresies of the Messalianians and of Proclus: as it is testified both by Theodoret, and Epiphanius.

Justly therefore condemned by the Council of Trent.

Theod. l. 4 d.
her. fabul.
Epip. her. 64
Sess 5. decreto
de peccato o-
riginali, can.
1.
Canon 2, 5.

6.

Concerning Justification,

This is the Doctrin of the Roman Catholiques.

Viz.

That true faith is not only distinct from good works and deeds of charity, but that oftentimes she is found separated from them, that man neither by any other externall, or imputative righteousness (as that of Christs (whereby he becomes justified) nor yet by faith alone, without, or before charity) can be justified, that is to say, pronounced by God to be just, notwithstanding he in himself remains actually and really unjust or stained (in the interim) with mortall sinnes: but that a man is only justified when of a wicked and ungodly man he become pious: of an unsanctified wretch, holy: brought so to passe by his own inherent righteousness, which the mercifull God for his own love sake to man, and only merits sake of Christ, had FIRST implanted in his heart: as a root from whence those fruits of justification afterwards arose, according to which root, habit, or inherency of righteousness so freely and divinely infused, man by doing good is further justified: that is, from a just and holy man by degrees he becomes more just and holy: the Divine grace still going before, and accompanying him, together with his own merits, and best endeavours.

Of this opinion were,

T t

St.

An End to Controversie.

- St. Ambrosius*, in comm. ad 4. cap. ad Hebr.
St. Chrysostomus, Hom. 70. in Math.
St. Greg. Nazian. orat. in *St. Lausacrum*.
Origenes, in cap. 4. epist. ad Roman.
St. Prosper, lib. 3. de vita contemplat. c. 21.
Idem lib. 1. de vita contemp. ca. 19.
Idem in respons. ad cap. 6. Gallor.
St. Augustinus, lib. 15. de Trinit. ca. 18.
Idem Tract. 10 in Johan.
Et serm. 16. de verbis Apostoli.
Et lib. de spiritu. & litera cap. 9.
Et in epist. 120. cap. 30.
Et lib. 3. cont. duas epist. pelag. cap. 7.
Et Question. 12. ex V. & N. Test.
Et lib. de predest. sanctorum cap. 7.
Et lib. de grat. & lib. arbit.
Et prefat. in Psalm. 31.
Et Psalm. 118. concione 26.
Et lib. 2. de peccator merit & remis. cap. 33.
Et lib. de spiritu & lit. cap. 26.
Et epistola 106.
Et epistola 105.
Et epistola 120. cap. 20.
Et in epistola 85. ad consentium,
Et Psalm. 118. concione 26.
Et Psalm. 98.
Et serm. 16. de verbis Apostoli.
Et lib. 3. cont. duas epist. pelag. cap. 2.
Extractatu 77. in Johan.

The Contrary, Viz.

That no sinne can be hurtfull to a man so long as
 he beleevesh: that Christians are not tied to the ob-
 servation of the Commandements, but only that they
 should

should beleewe that faith alone doth justify; that only Luther in c. faith is necessary; that there is no need of any law, or 2. ad Galat. good works to a christian: faith frees him from the & in argum. law, &c. which is the doctrine of your first Reformer, and much followed by his followers: was an old heresie of the Begardians, and was condemned by the Councell of Viennense; an old condemned heresie of the Eunomians, as it is recorded by Saint Austin, who tells us, that this heresie was sprung up in the Apostles time grounded upon the misunderstanding of St. Pauls epistles, where he writes how that we are justified by faith, and not by works; in rectification of which misunderstanding, affirms the Apostle St. Peter, St. John, St. James, and St. Jude to have writ their severall epistles.

Justly therefore condemned by the Councell of Trent.

Canon 28, 9,
11, 24.

7.

Concerning Predestination.

This is the Doctrine of the Roman Church,
Viz.

That the secret decree of Gods predestination concerning every singular individual, lies hid, and is not known to men: and that therefore no faithfull man in this life, can be sure of his predestination, or eternal salvation: unlesse it be by extraordinary revelation.

Of this belief were,

St. Hieronimus, lib. 2. advers. pealag.

St. Chrysostomus, hom. 11. in epist. ad Phil.

St. Gregorius, lib. 16. in 1. Reg.

St. Prosper, lib. 2. de vocat. Gent. cap. ultim.

St. Augustinus, lib. de corrept. & grat. cap. 15

Idem lib. de bono perseverantiae, cap. 13.

An End to Controversie.

Item, Lib. 11. de Civitate Dei, cap. 12.
 Sess. 6. c. 12. Justly therefore did the Councel of Trent make
 Canon. 15. this Decree: *Si quis dixerit hominem renatum, &*
justificatum teneri ex fide ad credendum se certo esse
in numero predestinatorum, Anathema sit.

8.

Concerning *Perseverance in faith, and in good works.*

This is the Doctrine of the *Roman Church,*
 Viz.

That not only to the Elect, but also to the Reprobate, it is sometimes given to live well, and to believe aright: and that therefore the gift of faith is not only proper to the elect, but all sorts of men whatsoever, are capable of believing rightly; but also that it is only proper to the Elect through fear, and the love of God, to attain unto salvation by faith, and good works, and perseverance unto the end. And to the Reprobate, (either through their own wilfulness, or malice) not to believe aright, or live accordingly: but to fail, before they arrive at their journeys end; and to fall through their own default: whereby it appears, that true faith, once had, may be lost: and that not any mortal man in this life, as of his predestination, so of his perseverance, (without a special Revelation from God) can be certain. Sithence it is thus said to all: Work out your salvation through fear and trembling. Thus taught

S. Augustinus, Tract. 10. in Johan. Epist.

Idem, Tract. 53. in Johan.

Item, Sermon. 16. de verbis Apostoli.

Item, Tract. in Tit. Psal. 71.

An End to Controversie.

325

Et Lib. de prædest. Sanct. cap. 3.

Et Lib. 1. ad Simplicianum. quæst. 2.

Et Lib. 22. contra Faustum, where he instanceth in Solomon, whom he observes to have been sometimes faithful and just, and to have been beloved of God, yet afterwards to become a cast-away: which whether he was so or otherwise, or whether it was probable, or not; this proves it to be the approved Doctrine of those Primitive times.

Et Lib. de corrept. & gratia, cap. 13. where he instanceth in Judas, who began well, and for a while lived, and believed aright, yet afterwards fell. This Doctrine seems to be so ancient, that

S. Cyprian, Lib. 1. Epist. 5. maketh the like instance, and giveth the like judgement concerning Saul. Well then might

S. Austine, Lib. 2. ad Symp. quæst. 2. with S. Cyprian, gives the same judgement and inference concerning him: and both confirm the Doctrine to be Catholique, and Ancient: the which is verified also by

S. Prosper, Lib. 2. de vocat. Gent. cap. 26. and by

S. Gregory, Lib. 30. Morali, cap. 32.

The Contrary: viz.

That he who hath once received the Grace of God, Hier. lib. 1. and true faith, can never fall away: or so sin, as that he may be damned, but must certainly be saved; was an old beresie of the Jovinians, as it is testified by S. Hierom, and S. Austine.

Justly therefore condemned by the Council of Trent.

Hier. lib. 1.
& cont. Jovin. Aug.
lib. de her.
cap. 82.

Seiss. 3. ca. 13
Canon 17.

23.

16.

An End to Controversie.

9.

Concerning *Christ our Mediatour.*

This is the Doctrine of the *Roman Church.*

Viz.

That *Christ both God and man in one person, between God and man, is our Mediatour, and Advocate, according to his humane Nature; by which he suffered: and that he is omnipotent, omniscient, and omnipresent, according to his divine Nature: the proprieties of both Natures, remaining evermore distinct, and unconfounded: Thus taught*

S. Cyrillus, Apol. pro. 12. cap. cont. orient

S. Chrysostomus, In cap. 9. ad Hebr.

S. Ambrose, Lib. 2. de fide, cap. 4.

S. Cyrillus Hierosolim. Catech. 14. in fine.

S. Cyrillus Alexander, Lib. 11. in Joan. cap. 12.

S. Leo, Sermon. 2. de Ascens.

S. Fulgentius, Lib. 2. ad Thrasimund. cap. 17.

S. Augustinus, Tract. 82. in Joan.

Idem, Lib. 10. de Civitate Dei, cap. 20.

Item, Lib. 16. Cont. Faustam, cap. 15.

Et Lib. 10. Confess. cap. 43.

Et Lib. 2. De peccat. original. cap. 28.

Et Conc. 1. in Psalm 29.

Et Sermon. 11. de verbis Apostoli.

Et Tract. 78. in Joan.

Et Epist. 57. ad Dardanum.

The Contrary: *viz.*

By those who affirm that *Christ is not only our Mediatour, and Intercessour, according unto both Natures; but also that he suffered according to his divine*

vine Nature (DIVINITAS CHRISTI POTEST Luther lib PATI) as well as to his humane: saying, Whereas de concil. p.2 I believe that only the humane Nature suffered for me, the same Christ appears to me but vile: and a Saviour of no great account, but such a one as stood In confes. a jori de Cana Domini. in need of a Saviour for himself: maintaining the Body of Christ to be deified; and God himself ascribing thereunto ubiquity, and all the three manners of In lib. qui no- existences; viz. Circumscriptive, definitive, and minatur con- repletive; that is, corporal, spiritual, and divine: fessio magna The denial of this doctrine, viñ. That both Na- de Cana D- mini: the like is said by all his Schel. r. as Brennus Jacobus, And- dret, Luc. tures do remain distinct in the same person of our blessed Saviour, was an old condemned herelie of the Eutychians: as it is testified by Theodoret, and therefore the former Doctrine of the Church of Rome, is

Justly asserted, and vindicated to be catholic, Osiand &c. Li. 4. de h. r. Eticis fabu- lus. and agreeable, not only to what all those ancient Fathers have attested; but, to what the Popes of Rome have always held, both by their writings, and determinations, upon all occasions: as is to be seen in Bellarmine. Bel. lib. 15 de Christo Mediatore.

10.

Concerning Christs descent into hell.

This is the Doctrine of the Church of Rome.

Viz.

That Christ suffered, was dead, and buried, accord-
ing to his body: and that his soul descended into hell:
as it is written, Thou shalt not leave my soul in hell,
nor suffer thy holy One to see corruption: So the first,
(which was the Soul) returned suddenly from thence:
And the second, which was the body, (and only capa-
ble of corruption) rise from the grave before it was cor-
rupted. Thus taught S. Thad.

Lib. 1. hist.
cap. ult.

S. Thaddæus, the Apostle, and Disciple of Christ: as he preached the faith, as it is recorded by Eusebius: whose words because they are so anciently witnessed to be an Apostles, I shall set down; viz.

He descended into hell, breaking down the Vault, which was never broke down before: and he who descended by himself alone, ascended with a mighty multitude: thus taught

In Epip. ad
Trallianos.

S. Ignatius, who because he was a Contemporary with the Apostles, we will recite his words; viz. *He was truly (not in the opinion of men) crucified and buried; he descended into hell alone, but he returned with a great multitude: so saith*

S. Iræneus, Lib. 5. in fine.

S. Clement, Lib. 6. Stromat.

Origines, Hom. 15. in Genes.

Tertullianus, In lib. De anima, cap. 23.

S. Hippolytus, Martyr, in orat. de Antichristo.

S. Cyprianus, Serm. de unctiōe Chrismatis.

Euseb. Lib. 4 demonstrat. Evang. cap. 12.

S. Athanas. In lib. de Incarnat.

S. Basilus, In Psa. 48.

S. Gregorius Nazianz. orat. 2. de Paschate.

S. Hilarius, In Psa. 138.

S. Chrysostomus, Hom. de Simbolo.

S. Cyrillus, Lib. de recta fide ad Theodos.

S. Gaudentius, Tractatu 6. in Exod.

S. Ambrosius, Lib. 3. de fide cap. 3.

S. Prudentius, In hymno 9. & hym. 1. 14

S. Hieronimus, In cap. 4. ad Ephes.

S. Leo, Serm. 1. de resurrectione Domini.

S. Fulgentius, Lib. 3. ad Thrasimundum.

S. Vigilinus,

An End to Controversie.

329

S. *Vigilius*, Martyr contra *Entichetem*.

S. *Gregorius*, Lib. 13. moral. cap. 20.

S. *Augustinus*, Epist. ad *Dardanum*, quest. 1.

Are not all these Fathers, together with an Apostolical Creed, together with an universal Church, (especially when so great a Father, and so much esteemed by Protestants themselves, *Totidem verbis*, shall say, *In inferno, secundum animam: in Sepulchro, secundum carnem, erat Christus*: and Epist. 99. *Quis nisi infidelis negaverit fuisse Christum apud inferos? Aperte declarat scriptura. Quis non est derelictus in inferno? Christus: sed in anima sola. Quis resurrecturus triduo jacuit in Sepulchro Christus: sed in carne sola.* He descended into hell, according to his Soul: into the grave, according to the flesh: who but an infidel, denyeth Christs descent into hell? The Scripture speaks it plainly: who was not left in hell? Christ, but only in soul: who lay so long time in the grave, and rise the third day? Christ: but in his body only. Are not these sufficient to wean you from such *fid* expositors and glossiers, (upon so many clear Texts of Scripture, Articles of Creeds, Sentences of Fathers, Decrees of Council, &c.) who feed your understandings with such miserable and pitiful interpretations upon those sayings of Scriptures, Articles of Creeds, &c. viz. *HELL*, that is to say, the grave, saith one; *HELL*, that is to say, the effects of hell, saith another; *HELL*, that is to say, direful and horrible sufferings, saith a third, *Extream grief, and ignominy*; saith a fourth, *Damnable torments wh. left he was upon the Cross*, saith a fifth. Look, look back, I pray a little, and behold the *Roman* Doctrine, not

Tract. 78. in
in Joan.

An End to Controversie.

only confirmed and justified by all the antient Fathers, but decreed by two no lesse antient then renowned General Councils, viz. *Concilium Toletanum*, and *Concilium Lateranense*, who have thus decreed it, *He descended into hell*, saith the first, *that he might snatch from thence the soules that were there in darkness*. *He descended into hell*, saith the second, *the third day he rose again from the dead, and ascended into heaven: but he descended in soul: rise, with his body: and ascended, with both*.

Tolet. 11. c. 1
Lateran. sub.
Innoc. papa
3. c. 1.

II.

Concerning the law and the Commandements of Christ.

This is the Doctrine of the Church of Rome.

Viz.

That both are not only possible to be performed, but so possible, as that to a willing minde, and those that are lovers of God, they are so farre from being heavy and grievous unto them, that they become sweet and easie. Thus taught,

St. Basilus, orat. in illud. Attende tibi.

St. Cyrillus, lib. 3. cont. julianum.

St. Joh. Chrysostomus, hom. 8 de pænit.

Idem Homil. 39. in Math. ad finem.

Item Homil. 19. in epist. ad hebr.

St. Hilarius, in Psal. 118. tra&ans illud latum mandatum tuum minis.

St. Hieronimus, lib. 3. advers. pelag.

Idem in comment. ad cap. 5. Math.

St. Augustinus, lib. de nat. & grat. cap. 43.

Idem St. Pater lib. de peccator meritis & remiss. cap. 3. & cap. 6. & cap. 69.

Item lib. de grat. de libero arbit. cap. 16

Et.

Et in Psalm. 56

The contrary was an old heresie, and condemned
per concilium Arausicum 11. can. ult.

Justly therefore sentenced by the Councell of *Seff. 6. c. 11.*
Trent. Canon 19.

12.

Concerning *Invocation of Saints.*

This is the Doctrine of the *Roman Church.*

Viz.

That the *Saints* in heaven by leaving fall (in death)
but so much dust from off their souls are no way disen-
abled thereby, but that they may pray for us, and still
continue their wonted care, and charitable affection to-
wards us: and that they are now better disposed and en-
abled to those charitable reliefs, and therefore, that it
behooveth us that are labourers in Christs vineyard, and
militants upon earth, lovingly, and often to call upon
them, for their pious intercession unto God for us, that
we may reap the benefit of such glorious prayers.

This was taught and practised by,

St Dionisius Areopag. cap. eccl. Hierarch.

St ireneus, lib. 5. contra hereses.

St Cyprianus, lib. 1. epist. 1.

Eusebius, lib. 13. præparationis evangelicæ,
cap. 7.

St Basilus, or at. in 40 Martyrs.

St Gregorius Nazian. orat. in *Cyprianum* in fine
ejus ipsum *St Cyprianum* invocat.

Idem orat. 14. de obitu *Gregorij* parentis
fui.

St Chrysostomus, de juvenio, & maximo tom. 3

Idem hom. 66. ad populum prope finem.

St Gregorius Nissenus, orat. in *St Theod.*

An End to Controversie.

St *Ephrem*. in serm. de laudibus sanctor, Martyr.

St *Cyrillus* Cateches. 5. mystag.

St *Theodoretus*, lib. 8. ad græcos.

Idem in hist. St Patrum.

St *Cornelius*, papa in epist. 1.

St *Hilarius*, in psalm. 124.

St *Ambrosius*, lib. 8. in lucam. in fine.

Et lib. 10. in Luc. 21.

Et lib. de viduis.

St *Maximus*, serm. de martyribus Tauricis.

Et in serm. de St *Agnete*.

St *Hieronimus*, in epitaph. paula circa finem.

Idem in epist. ad paulum de obitu Blasilla.

Ruffinus, lib. 2. hist. c. 33.

St *Paulinus*, in fine carminis panegyrici de celfo.

Idem de St *Clario*.

St *Prudentius*, in carmine de St *Laurentio*.

Idem in hymno de St *Cassiano*.

Idem de St *Hippolito*.

St *Victor Uticensis*, l. 3. de perseq. Wandal.

St *Fulgentius*, in ser. de laudibus B. *Maria*.

St *Leo*, papa ser. 1. de St *Petro & Paulo*.

St *Gregorius*, lib. 2. Dialag cap. ult.

St *Augustinus*, lib. 7. de baptisim. cont. Don. cap. 1.

Idem tractatu 84. in Johan.

Et serm. 1. de sanctis *Petro & Paulo*.

Et serm. 17. de verbis Apostoli.

Et in Plal. 96.

Et serm. 17. de verbis Apostoli.

Et serm. 18. de sanctis pulchra & proluxa ejus

extat

extat oratio ad B. Virginem.

Et libro decura pro mortuis cap.4.

Now,

Because this custom and practise of the Church of *Rome* is a thing so distastfull to all sorts of Protestants, I will insist hereupon more fully, that by this they may see how *miserably*, and *shamefully*, they are abused. For,

Invocation of Saints and Angels was a thing that was practised, and enjoined both by the Patriarchs and Apostles.

By the Patriarchs thus, *The Angel which redeemed me from all evill* *Gen. 48. 16.* *blesse the lads, and let my name be named on them* (*invocetur*, or be *invoked*, it ought to have been translated as it is in *Beza* his own translation upon this place of the Old Testament) *and the name also of my fathers Abraham and Isaac.*

By the Apostles thus, *pray also for us that God* *Coloss. 4. 3.* *would, &c.* They were called *Masters* whom *Paul* *verse 1.* *invoked*, not God Almighty: but that God Almighty would the rather for *their* *sakes* *open unto him the door of utterance*, and in another place, *pray for us, that the Word of the Lord may have a free course.*

The *Corinthians* help (by prayer) is also called upon, by the same Apostle.

Now there remaineth but two things to be proved. *Viz.*

1. That the Saints departed, and Angels can help us,

2. That they do hear us: and then the proof is clear enough. For,

As to thole arguments of Gods being *only to be worshipped*: and

and *Christs* being the *only Mediator*, are confounded in themselves already, as vain and frivolous. For,

If this consequence be good, *God only is to be worshiped*, ergo it is not lawfull to invoke the Saints in heaven: then this consequence is also good, *God only is to be worshiped*, ergo it is not lawfull to invoke the Saints on earth: and if this consequence be good, *Christ is the only Mediator*, ergo the Church of *Rome* is in an error to invoke the Saints in heaven, then this consequence is also good, *Christ is the only Mediator*, ergo, Apostles as well as Catholiques, and Protestants as well as either, are to blame to call upon any holy man alive, as well as dead, whereby he might be better by his prayers? Wherefore to the businessse,

Apo. 2 26,

1. The Saints departed can, and do assist, and help us much: *Christ* hath said it, viz. *To him that shall overcome and keep my works unto the end, to him will I give power over Nations.*

Apo. 5 8

They have *Viols full of Saintly prayers*, which they pour (when they fall down) before the *Lamb*.

Apo. 8 4

Fellow servants are ordained to hand our Prayers before the *Throne of God*; which so assisted, do ascend like *smoak of incense in his presence*.

Apo. 1. 4

To these assistants the holy Apostle himself made prayer, viz. *Grace to you and peace from him that is, that was, and is to come, and from the seven Spirits which are in the sight of his throne*: and thus much in maintenance that men inspired by God, did invoke such as were neither God, nor Christ, nor holy-Ghost, but creatures as themselves, and yet God is still *only to be worshiped*, and Christ is still the *only Mediator*: Gods glory is not hereby given to another, and herein the *Father* is neither robbed of his honor, nor the *Son* of his office.

Thus

Thus the Atlantes shoot their arrows against the Sun till they fall upon their own heads: and thus rousers in divinity aim to strike down the glorious priviledges of the Saints glorified, whilest they do thereby but hale down contradictions upon the divine verity, and Word of God it self, and against the holy Apostles own *Invocation* of aid, and assistance (by prayer) from such as are in a far inferior condition of favour, and abilities to help us, then those for whose invocation sake we Catholics are so much condemned: and why may we not as well say, *Hail Mary mother of God*, or *O all ye Saints pray for us*, as *Masters pray for us*, especially (having proved already that they can help us) if we prove also unto you that they do *hear us*, even after their departure from this life.

First, You must understand that we do not invoke the intercession of any but of such, whose sanctities have been acceptable and approved of, both by God and man: attested by miracles, and infallible demonstrations of the divine favour towards them, and concerning such we are so farre from doubting that heaven should take away either their hearing, or their knowledge, that we are infallibly assured that such even whiles they were upon the earth, were knowing to the very secrets thoughts and counsels of the heart and minde: much more after they ascended to the place from whence those gifts proceed: did not *Samuel* know all the secrets that were within the heart of King *Saul*? Did not *Odiseus* know all things that had been done by his servant, though he was absent and at so farre a distance from him? as also the secret Councils of the

1 Kings 19. 19.
4 Kings 5. 26

Dan. 2. 26.

Ets 5. 3.

the King of *Siria*? Did not *Daniel* unfold the hidden mysteries that lay in the dream of *Nebuchadnezzar*? Did not *St. Peter* know the secret fraud that lurked in the heart of *Ananias* and *Saphira*? What secrets were there that the Prophets knew not of?

And can you allow such gifts to come from heaven upon such men (whiles they were upon the earth) and deny the same men to have the same gifts, because they ascended to the place from whence those gifts proceed? Must the habitual vertue of such Saints decay because death hath brushed a little dust from off their souls? Because death dissolved the union of their souls and bodies, must it therefore needs dissolve the communion that is between the Saints of heaven and earth? Are not we and

1 Cor. 12.

they (we on earth, they in heaven) *all members of one body*, which is *Christ*? and is it not written, *if one member suffer any thing, all the members suffer with it, and if one member doth glory, all the members rejoyce with it*?

1 Cor. 25.

And is it not written that *there is joy before the Angels of God upon one sinner that doth penance*.

Is any thing more peremptorily plain in Scripture then that the Saints departed *do know* the passages that are here on earth? Is it not written, *I saw under the Altar the souls of them that were slain for the Word of God, &c.* and *they cryed with a loud voice, how long O Lord, holy and just, dost thou not Judge and avenge our blood upon them that dwell upon the Earth*?

p. 6. 9. 10

How could they continue so long crying, if they knew not all along, that their blood was not avenged? And if they thus cryed for vengeance, is it not more proper unto Saintly disposition

(out

(out of a feeling of their fellow members miseries) to cry for mercy? Can there be joy in heaven over every sinner that repenteth, and the Saints in heaven excluded from that joy? Or must they rejoyce at they know not what? Or if they know the times of conversion, do they not know the times of prayer? Did not *Abraham* answer *Dives*, they have *Moses* and the Prophets, &c. how knew he this, when *Abraham* was dead so many hundred years before *Moses* or the Prophets were born, if Saints departed knew not what passages were here on earth?

It may be you will say that this was but a parable let it be so (though many of the ancient Fathers believed it to be a real story) yet all parables (in Scripture or otherwise) are founded in verity: and not on things that never were, or were impossible: but on things that were usual and common amongst the people, and therefore our Saviour spake unto the people in parables, that he might thereby familiarize his discourse unto them, by making his Doctrine appear more plain unto them: by what was ordinary.

And now all these rivolets of lesser arguments shall (not only disembody themselves into the main current of the primitive times, but) run their falls at length into the main ocean of Apostolical use and practise. For,

In the Greek liturgie of *St James* the Apostle, Liturgie of S. Jam. p. 28 now to be seen in Oxenford library, you shall finde prayer to the Virgin *Mary*: also in *St Basil's* liturgie Liturgie of S. Basil p. 32 translated out of the Arabic tongue there to be seen: you shall finde intercession both of Saints and Angells used even in those primitive times; al-

*Liturgie of
S. Chrysost.
pag. 109.*

so in the liturgie of *St Chrysostom*, you shall finde invocation of Saints usual among the Christians of those elder days, there also to be seen, that this custom, practice, doctrine amongst Christians, is as antient as Christianity it self, we need no other argument on our side, to make it good, but the confession of our greatest adversaries themselves. For,

*Whigist in
his Defence,
&c. against
the Reply of
Carre, pag.
472, 473.*

*Whigist ubi
supra, p. 473.
Fulk in his
Rej under to
Bristow, p. 5.
Cent. 3. c. 4.
Col. 83.
Cent. 3. Col.
83.*

The Arch Bishop of Canterbury himself, discourfing of Doctrine taught in any age since the Apostles time, affirmeth that almost all the Bishops and writers of the Greek Church and latin also, maintained the Doctrine of Free-will, merit and invocation of Saints.

Fulk confesseth that *Saint Hierom*, *Saint Ambrose*, and *St. Austin*, held invocation of Saints to be lawfull.

The *Centurists* confesse that manifest steps of Saints Doctrine of invocation of Saints are to be found even in the primitive times.

Origen between the second and third Century is confessed by them to be found praying to holy *Job*.

Behold that Antient Father *St Hierom* purposely to confute the contrary error in *Vigilantius* in his Epistle wrote from the midst of Palestine between thirteen and fourteen hundred years ago thus saying,

Thou saist that while we are here below, we can pray for one another: but when we are dead, no more can ones prayers be heard: and a little after, but if the Apostles and Martyrs clad as yet in their bodies could pray for one another: when as yet they

they were to be solicitous for themselves: how much more then after their crowns, victories, and triumphs? *Moses* (alone) obtains pardon of God, for six hundred thousand armed men: *Stephen* the first Martyr begs pardon for his persecutors: And what? after they shall be with Christ, shall they have lesse power? *Paul* the Apostle sayes, There were given to him 276 souls in the ship: and when he shall be dissolved, and with Christ, shall he be mute, and dare not open his mouth for those who have believed in his Gospel, throughout the whole world; And *Vigilantius*, a living dog, shall be better then *Paul* a dead Lion? And after that speaking against the same *Vigilantius*, he sayes, After this vomiting up the infectious venom from thy brest, thou dardest to say this, The souls of the Martyrs then love their ashes: and hover over them (belike) and are still there present, for fear that if any comes, and prayes there, they being absent, could not be heard. O Monster! who shouldest be banished, to the uttermost bounds of the earth.

Behold the same *S. Hierom* actually praying, unto the Deceased *Paula* a Roman widow: in his funeral oration of her. Farwel, O *Paula*, and assist with thy prayers, the last old age of thy worshippinger.

Behold *S. Chrysostom*, who wrote above 1200 *Chrys. ep. 2.* years ago, saying, thus: He who is adorned with *ad Cor. cap.* the purple, comes to the sepulchres to kiss and *hom. 26.* embrace them: and laying aside his state and pomp, prayes to the Saints, that they may become his Mediatours unto God: and he who carries the

crown, prays to a fisherman, even when they are dead; that they may become his Patroness, and Intercessors: Dare you say, that he is dead whose servants even dead, are the Intercessors of the Emperours of the earth?

Behold *S. Ruffianus*, contemporary with *S. Chrysostome*, speaking of *Theodosius* the Great, saying, How he visited (with the people) all the places of prayer, and lay prostrate in sackcloth, before the Shrines of the Martyrs, begging a sure help by the assistance of the Saints.

*Lib. 10. com.
in Lucan.*

Behold *S. Ambrose*, whom *S. Austine* calls the Man of God, Doctor of truth, and Bishop of a faith irreprehensible: saying, Though Kings may dye, Martyrs succeed in a perpetual reign by the honour of the heavenly grace: and those become petitioners, and these intercessors: and in another place, we must pray to the Angels, who are given us for our guard: we must pray to the Martyrs, whose bodies seem to us a pledge, and hostage, whereby we may challenge their protection: they may well pray for our sins, who (if they had any of their own) have washed them away with their blood.

Lib. de viduis.

Epist. 42.

Behold *S. Austine*, saying, You see the highest dignity of the noblest Empire, submit the *Diadem* to pray at the sepulchres of *S. Peter*, a fisherman: And again, the Christians celebrate in common the memories of the Martyrs with a religious solemnity: to excite themselves to their imitation, and to be associated in their merits, and to be assisted by their prayers.

Behold

An End to Controversie.

141

Behold *S. Cyril*, Bishop of *Jerusalem*, above *Cyr. Hier.*
 1200 years ago, saying, We pray, and offer this *Catech. my-*
 sacrifice in commemoration of those who are *sta. 5.*
 dead before us: Patriarks, Prophets, Apostles,
 and Martyrs; to the end, that God (by their
 prayers and intercessions) receive our supplicati-
 ons.

Behold *S. Basil*, whom the Council of *Ephre-*
sus, calls The great and most holy Bishop in his *Basil. hom.*
 Speech upon the forty Martyrs, written 1200 *in 40 Mart.*
 years ago: saying, Who is prest with any trouble,
 hath recourse unto them; and who is joyful,
 doth the like: the one that he may be freed from
 his adversities: the other that he may persevere
 in his prosperities: and a little after, O holy Com-
 pany, O sacred Congregation, O invincible Bat-
 talion, O common Guards of mankind, O pro-
 fitable Companions of our cares: Co-operators
 in our prayers: most powerful Embassadors!
 &c.

Behold *S. Greg. Nyssen*, whom *S. Greg. Naz. Greg. Niss.*
 calls the Son of light: and the *Greeks*, the Father *Orat. upon*
 of the fathers: in his Oration upon *S. Theod.*
S. Theodore the Martyr, writ above 1200 years ago, saying
 we have much need of thy favours: intercede to our
 common Saviour for thy Country; beg for us
 a place that these solemn and publique feasts may
 not be given over, that the *Barbarian* without rea-
 son and law, may not exercise his fury upon the
 Temples and Altars, that the wicked and pro-
 phane enemy may not trample holy things under
 foot: If there be need of a greater intercession, ac-
 company with thy self the society of thy brother

Martyrs, and intercede in common with all them, that the prayers of many just ones, blot out the sins of the people, and multitude: Exhort *Peter*, excite *Paul*, and *John* the Divine, and beloved Disciple, that they may interpose their care for the Churches, which they have founded, and for the which they have born their chains, and suffered such dangers and deaths.

Greg. Naz.
Orat. Cyp. Behold *S. Greg. Nazianzen*, whom antiquity (by way of excellence) called the Divine: in his speech upon *S. Cyprian*, writ above 1200 years ago, (all this beyond the time of your womans flying into the Wilderness for a thousand years) saying, Behold us from above, with a propitious eye, and govern our words, and our lives, and feed this holy flock, or else help us to feed it; Chase away the Wolves, which hunt after the prey of words, and syllables: and give us a more full and clear light of the blessed Trinity, to which thou now assistest: and in his speech upon *S. Basil*, saying, But thou, O sacred and divine Head, look down upon us from Heaven, and take away (by thy prayers) the sting of the flesh, which God hath sent us for a discipline: or encourage us to bear it patiently, and direct all our life to the soveraign Good: and after that we shall depart from hence, receive us above in those sacred Tabernacles, where thou now inhabitest.

Liturgie of Edward 6.

printed 1549

fol. 117.

Art. Men.

pag. 1312.

Art. 6.

Lastly, Behold *Edward* the sixt, his Protestants, using intercession of Angels, Behold *Fox* his Martyrs, using intercession of Saints: and if all this will not suffice to justifie invocation of Saints, what will suffice?

An End to Controversie.

343

The contrary, viz.

That the prayers of the dead were not available to those that were living, and so consequently in vain to pray to *Saints*, was an old heresie of the *Vigilantians*: and condemned by the Primitive Church, as it is witnessed by *S. Hierom.*
And

S. Hier. lib. cont. Vigil.

Justly therefore condemned for heresie by the Council of *Trent*.

Seff. 25. de Invoc. Sanc.

13.

Concerning the worshipping of holy reliques.

This is the Doctrine of the Church of *Rome*.

Viz.

That we ought to have the bodies, and reliques of the *Saints*, in great honour and esteem, and so treat and use them accordingly: Thus taught

S. Athanasius, in vita *B. Antony*.

Eusebius, Lib. 7. hist. cap. 15. de sede ligneæ,
S. Jacobi.

S. Basilus, in *Psal.* 115.

Idem orat. in forty Martyrs.

S. Greg. Nyssen, orat. in *Theodorum* Martyrem.

S. Eusebius Emiffenus, hom. de *S. Blandina*.

S. Cyrillus, Hierosol. Catech. 18.

S. John Chrysost. serm. de SS. juvenio & maxim.

S. Ambrose. serm. 93. de *S. Nazario & Celso*.

S. Maximus in ser. de *S. Octavio*, adventore & solutore.

S. Gaudensius tract. de dedicat. Basilicæ.

S. Paulinus natali tertio, *S. Felicis* de urbe.

Roma loquens ob reliquias Apostolorum.

S. Hieronimus, in lib. adversus *Vigilant*.

Ruffinus,

An End to Controversie.

Ruffinus, Lib. 11. hist. 1. cap. 28.

S. Leo, in serm. de *S. Laurentio*.

S. Gregorius, Lib. 9. Epist. 50. ad *Palladium*.

S. Augustinus, Epist. 103. ad *Quintianum*.

The Contrary, viz.

That the Reliques of Saints were not in any manner of wise to be worshipped, or had in honour, was an old exploded heresie, kick'd out of countenance by the Primitive Christians; as it is testified by S. Hierom, and

Justly therefore condemned by the Council of Trent. So likewise,

Concerning worshipping of Saints, and the holy Cross.

This is the Doctrine of the Church of Rome.

Viz.

That not only the Signe of the holy Cross, but the use of other holy Images, is no way repugnant to the divine Worship, or the Word of God, but most agreeable thereunto; and therefore as the later are piously and profitably to be retained in the Church, (as well in honour and reverence of those whom they represent) so the former (by reason of the hidden virtue and merit which is therein) is to be made use of reverendly by Christians. Thus taught

S. Dionis. cap. 4. 5. & 6. *Eccles.* Hierarch.

S. Justine, in quest. 118.

Tertullian, Lib. de corona militis.

S. Cyprian, Lib. 4. Epist. 6. in fine.

Origines, in *Exod.* cap. 15. hom. 6.

S. Greg. Nyssen. in vita *Greg. Neocesar.*

S. Lactan-

- S. *Lactantius* lib. 4. cap. 26.
 S. *Cyrillus* Catechesi 4.
 S. *Athanasius* lib. de in carnat. verbi.
 S. *Basilus* lib. de spiritu S. cap. 37.
 S. *Chrysostom* hom. 55. in Matth. cap. 16.
 S. *Ephrem* lib. de pœnit. cap. 3.
 Idem lib. de armatura spirituali cap. 2.
 S. *Ambrosius* serm. 43.
 S. *Hieronimus* in epist. ad *Demetriadem*.
 S. *Martinus* apud *Sulpitium*.
 S. *Prudentius* in hymno ante somnum.
 S. *Paulinus* natali s. S. felicis.
 S. *Basilus* in *Julian*. ut citat *Adrianus* papa in
 epist. ad Imperatores in 7. Synodo actor 2.
 S. *Chrysostome* in Liturgia.
 S. *Ambrosius* serm. 10. in Psal. 118.
 Idem lib. de Incarnationis Dominicæ sacra-
 mentum.
 S. *Syrillus* Catechi 12.
Lactantius in carm. de passione Domini.
 S. *Hieronimus* in vita *Paulæ*.
 S. *Augustin* tract. 118. in *Joan*. ad finem.
 Et lib. 1. confes. cap. 11.
 Et lib. 3. Trinit. cap. 10.
 Et lib. 3. de Doctrin. Christ. cap. 9.

The contrary, viz.

That neither the Picture of Christ, nor of any of
 his Saints, is to be worshipped, was an old Heresie
 of the *Iconomachists* and *Iconoclasticks* (which
 signifieth the breakers or pullers down, of images :
 And pictures first of all begun by one *Xenaias*, a

Niceph. l. 2. c. 27
 Continet hæc in
 eodem decreto
 quod initium
 est vel præsa-
 tio Sess. 25.

Persian) and was condemned by the second Council of Nice, as it is testified by Nicephorus, and therefore justly did the Council of Trent ratifie and confirm, what the foresaid Council of Nice had done before.

XV.

Concerning Prayers for the Dead, This is the doctrine of the Church of Rome, viz.

THAT the dead, receive benefit and comfort by the prayers and suffrages of the living; and that therefore it was a pious and wholesome institution of the Catholick Church, in the behalf of those who died in the faith. thus taught

S. Clemens lib. 8. Constit. cap. 8.

S. Dionysius de eccles. Hierarch. cap. 7. p. 3.

Tertullian in lib. de corona militis.

S. Cyprian lib. 1. ep. 9.

S. Basilii in liturgia instituit orationem pro mortuis.

S. Greg. Nazian. in oratione in *Casarium*

S. Ephrem in suo testamento.

S. Cyrillus Hier. Catechesi. 5.

Euseb. lib. 4. de vita *Constantini* Imper. ubi dicit eum voluisse sepeliri in celebri templo ut fieret particeps multarum orationum.

S. Epiphanius in fine operis contra Hæreses. Numerat inter dogma ecclesie orationem pro defunctis,

Et Hæresi 75. *Aerium* hæreticum declarat quia hoc negabat.

S. *Chrysost.* hom. 41. in 1. corinth.

Et hom. 69. ad populum Antioch.

Et hom. 84. in *Ivan.*

Et hom. 21. in Acta Apost.

Et hom. 3. in epist. ad *Philip* in morali.

S. *Ambros.* lib. 2. epist. 7. ad *sanctum* de obitu fororis.

S. *Hieronimus* in epist. ad *Pamach.* de obitu *Paulinae* uxoris ante medium.

S. *Paulinus* Nolanus in epist. Dalphinū episc.

S. *Gregorius* lib. 4. dialog. cap. 55.

S. *Augustin.* decura pro mortuis cap. 2. & c. 4.

That this was the universall practise of Christendome and of the Primitive Church, witnesse the Liturgie of the forementioned S. *James* pag. 7. also p. 29. p. 34, 38. The Liturgie of S. *Basil* p. 60 and 61. the Liturgie of S. *Chrysostom* pag. 74. and 80, and 81, and 98, and 99. the liturgie of S. *Basil* the great, translated out of the Arabick p. 9. and pag. 23. and 31. The Liturgie of *Greg. Naz.* p. 34. The Liturgie of S. *Cyrill* pag. 60, and 61, and 62, all to be seen in Oxford Library: and this so generall a belief amongst men, that know any things, that you shall not finde a man that will own himself a scholler that will deny it.

The contrary, viz.

That it is not lawfull neither to sacrifice, nor pray for the dead; was an old hæresie of the *Aerians* proscribed by the primitive Church as it is testified by S. *Austin* and S. *Epiphanius.*

Aug. l. de her. cap. 13 Epiph. bar. 75.

Seff. 25. in
principio.

Iustly therefore was it declared to be a *Pious and holy institution of the Church* : and the contrary, provided against, by the Council of *Trent*.

XVI.

Concerning Purgatory

This is the doctrine of the Romane church, viz.

THAT besides Heaven and Hell there is Purgatory according to the scriptures, or a third receptacle for soules after this life : wherein the soules of certaine of the faithfull by undergoing a temporary punishment are further purified, as well from the remainder of their veniall, as from the intermitted satisfaction which is due to mortall sins, before they can be translated thence to Paradise : or be partaker of those Heavenly joyes.

Psal. 15.

Acts 2. 24, 27.

1 Pet. 3. 18, 19,

20.

1 Cor. 3. 13, 14,

15.

Matth. 4. 27.

Matth. 12. 32.

This is included by the foregoing doctrine of all those antient fathers who in the former chapter are cited to have taught it lawfull, pious and Commendable, to pray for the dead : now we shal produce unto you clearer testimonies from the same fathers, who more fully and in expresse termes maintain this very doctrine as.

S. Cyprian lib. 4. epist. 2.

Origenes hom. 6. in exod.

S. Greg. Nyssen. in orat pro mortuis.

S. Greg. Nazian. oratione in S. Lumina.

S. Basilus in cap. 9. Esaie.

S. Euseb.

S. *Enseb. Emiffen.* homil. 3. de *deepiphanie*.
Laſantius lib. 7. cap. 21.
S. *Hilarius* in *Pſa.* 118.
S. *Ambroſ.* in *Pſa.* 36.
Idem St. pater in locum *Pauli.* 1. *Corinth.* 3.
S. *Hieronimus* lib. 1. cont. *Pelagios*.
Idem. in fine Comment in *Eſa.*
S. *Paulinus* Epist. 1. ad *Amandum*.
S. *Auguſtin* lib. 21. de civit. Dei cap. 16.
Idem Homil. 16.
Et lib. 2. de *Genef.* cont. *Manich.* cap. 20.
Et in *Pſal.* 37. oratione.
Et infra explicans locum *Apoſtoli* 1. *Cor.* 3.
Et lib. de vera & falſa pœnit.

The contrary, viz.

That there is no ſuch thing as Purgatory, and that it is a vain thing to pray for the dead, was an old condemned hereſie of the *Aerians*, who were the firſt, that ever broacht that hereſie, as it is teſtified by *S. Auſtin* and *Epiphanius*. *Aug. har. 93.*
Epiph. har. 75.

1. The *Aerians* were the firſt, who denied this doctrine, and were condemned by the Church, and writ againſt by thoſe two antient and renowned Fathers: Secondly, the *Waldenſes* would fain revive the ſame Hereſie: as it is teſtified and condemned by *Quido Carmelita*, *ſa ſumma de*
hereticis. Thirdly, there were a people who called themſelves *Apoſtoliques* (as there are at this day, who call themſelves *Catholique Apoſtoliques*) who were main oppoſers of this doctrine of Purgatory, as it is both teſtified, and condemned by *St.*

Serm. 66. in
Cantica.

Bernard. Fourthly, there was one *Harry*, and *Peter Bruis*, who endeavoured to spread this heresie abroad, but were prevented by the great labour and endeavours of the said *S. Bernard*, who writ against them: Fifthly, the *Albigenses* taught that there was neither *Hell*, nor *Purgatory*, as it is testified by *S. Anthony*: And the next doctrine which of course, will be *must be*, that there is no *Heaven*: and then we shall neither have *God* nor *devill*: but every man a *god* unto *himself*, and a *devill* unto his *neighbour*.

Bern. epist. 240

*S. Ant. 4. part.
iii. 11. c. 7 sic 5*

*Sess. 25. de
Purgatorio.*

Justly, therefore did the Council of *Trent*, according to the *Catholique* and *Primitive church* according to the *holy word of God*, according to the decrees of general & antient Councils, according to the faith, doctrine, practice, and tradition of the antient Fathers) give command that there should be *special care taken by all the Bishops of the Church, that this Doctrine of Purgatory, should be every where preached, and taught the People, as a pious and wholesome doctrine*: and these are better stays for a Christian to settle his belief upon, than to pin their faith upon the sleeves of *Aerians, Bruisians, Apostolicks, Harrians, Waldenses, Albigenses, &c.* or, I know not who: who derive their authority, I know not from whence, to make us believe, we know not what.

XVII.

Concerning the Traditions of the Church, This is
the Doctrine of the Romane Church, viz.

THAT the word of God is partly written and partly unwritten: whereof, the one part is called holy scripture, sacred writings, commonly, the old, or new Testament; or the Bible: the other part, is called, Apostolicall or Church Tradition, which from hand to hand was continued in the Church (the pillar and ground of truth) preserved in her bosome, and delivered by her mouth, as occasion should require, to all posterity: out of whose mouth, it is prophesied, that truth shall never depart, and against which Church, it is promised, by our Saviour, that the gates of Hell shall never prevaile, thus taught, S. Ignatius apud Eusebium l. 3. hist. c. 36.

S. Dionysius Areopagita c. 1. Eccles. Hierach.

S. Irenaeus lib. 3. c. 4.

S. Clemens Alexand. in lib. de paschat apud Euseb. lib. 6. cap. 11.

Origenes in cap. 6. Epist. ad Rom.

Et Hom. 5. in lib. numer.

Tertullianus lib. de corona militis.

Et lib. de praescript.

S. Cyprianus lib. 1. Epist. 12.

Idem lib. 2. Epist. 3.

S. Eusebius lib. 1. de demonstrat. Evang. cap. 8.

S. Athanasius in lib. de decretis Nic. synodi.

S. Ea-

S. Basilus lib. de spiritu s. cap. 27.

S. Gregory Nazian. orat. 1. in *julianum*.

S. Chrysostomus in 2. Thes. 2.

Idem hom. 69. ad populum Antioch.

Et hom. 3. in Epist. ad Philip.

S. Ephiphanius hæ. 55. quæst. in Melchisedecianorum.

Idem hæ. 61. quæst. Apostolicorum.

S. Hilarius lib. cont. *Constantinum* Imperatorem.

S. Hieronimus in Epist. ad *marcellan*

Idem in dialogo contra *Luciferianos*.

S. Augustin lib. 10. de Genesi cap. 23.

Et lib. de baptismo cont. *Donatistas* cap. 7.

Et lib. de unit. Eccles. cap. 19.

Et Epist. 118.

The contrary, viz.

That the unwritten word of God, or Ecclesiastical traditions, were not by any means to be admitted:

Aug. l. 3. c. 2. & ult. cont. maxi.
Ut habetur in *ans*, as it is testified by *S. Austin*, and revived by
7 Synodo aB. 1. *Nestorius* *Dioscorus*, *Eutyches* and the *Protestants*,
who refuse it, whiles they contend with *Catho-*

Decret. de ca-
non, scripturis
sess. 4. *liques*: and make use of it, against the *Puritans*.
Justly therefore decreed against, by the Council of *Trent*.

V

18.

Concerning the Sacraments, what and how many there are &

This is the doctrine of the church of Rome viz.

THat all the Sacraments of the new testament viz. Baptisme, Confirmation, Eucharist, Penance, Extreame Unction, Orders, and Matrimony: Seven in number, were all instituted by God himself, as is expresse'd in his holy word.

Concerning Baptisme, and the holy Eucharist, there is no question made, saving that the Protestants are some what questioned for denying the necessity of the one, and the reallity of the other, wherefore.

Concerning Confirmation it being a Sacrament thus taught.

Tertullian. lib. de resurrect. carnis.

Et lib. de præscript hæreticor.

Et lib. de Baptismo.

S. Cyprianus lib. 1. epist. ult.

Et lib. 2. epist. 1.

S. Pacianus in lib. de Baptismo.

S. Ambrosius lib. 3. de Sacrament lib. 2.

Et lib. de initiandis mysteris. cap. 7.

S. Hieronim. in Dial. cont. *Luciferianos*.

S. Augustin. de Confirmatione et chrismate.

Et lib. 2. cont. lit. petil. cap. 104.

Z z

Con-

Concerning *Penance*, it being a Sacrament:
thus taught:

- Tertullian*. lib. de pœnit.
S. Cyprian Sermon. de ablutione pedum.
S. Cyrill lib. 12. in Johan. cap. 36.
S. Ambros. lib. 1. de pœnit. cap. 7.
S. Victor Vticensis li. 2. de persecut. wandal.
S. Chrysost. li. 3. de sacerdotio.
S. Leo epist. 91. ad *Theodorum*.
S. Hieron. li. 1. cont. pelagian.
Idem in epist. 1. ad *Heliodorum*.
S. Victor Cartemensis lib. de pœnit. cap. 20.
S. Augustin epist. 18. ad *Honorat.*
Et lib. 5. de Baptis. cap. 20.
Et in Psal. 146.

Concerning *Extreme Unction*, it being a Sacra-
ment, thus.

- Ubi distingui-
tur oleum infir-
morum à chri-
smate.
Ubi patrum de-
creta dictuntur
consonare Ia-
cob. epist. ubi
decretum S.
Innocenti remo-
vatur;
Ubi mandatur
juxta Apostol.
traditionem.
Ubi monitur no-
bis Sacramen-
tum negligatur
Sub. Rabano
Archiepiscopo.*
- S. Innocent* 1. in epist. ad *Decentium* cap. 8.
S. Concilium Nicenum canon. 69.
S. Concilium Cabilonense 11. can. 48.
S. Concilium Wormatiense can. 72.
S. Concilium Meldense apud *Burchardum* lib. 4. can. 75.
S. Concilium Aquisgravense 11. can. 8.
S. Concilium Moguntinum canon 26.
 Concerning *Orders*, it being a Sacrament, thus.
S. Dionis. Areopag. lib. de eccle. Hier. cap. 5.
S. Joh. Chrysost. lib. 3. de sacerdotio.
S. Cyprian. Ser. de operib. cardinalibus *Christi*.
S. Ambros. li. de dignitate sacerdot. cap. 5.
S. Anastasius 11. papa. in epist. *Anastas.* Imper. cap. 7.

S. Hieron. in Dialog. cont. *Luciferianos*.

S. Leo Papa Ep. 87. ad Episcopos Mauritaniz.

S. Gregorius 1. lib. 4. Comm. in libros Regum
in principio de Sacramento ordinis.

S. Augustin lib 2. cont. Parm. cap. 13.

Et lib de bono conjugali cap. 18.

Concerning Matrymony, it being a Sacra-
ment, thus,

S. Chrysost. hom. 20. in Ep. ad Ephesios.

S. Ambros. Comm. in cap. 5. ad Ephes.

Et lib. 1. de Abraham cap. 7.

S. Leo in Ep. 92. Rusticum Narbonens. Episc.
cap. 4.

S. Augustin lib. 1. de nuptiis & concupisc.
cap. 10.

Et lib. de bono conjugali cap. 18.

Et lib. de fide & operibus cap. 7.

Et in Psalm. 103. Concione 1. where having
named the two Sacraments of Baptisme, and the
holy Eucharist, he adviseth also to have respect
unto the other Sacraments.

Had we not better agree in the number which
the universall Church proposeth; and Gods
word expressely holdeth out unto us: then to
disagree with a number of men who cannot a-
gree amongst themselves about the number; as
with Luther, who will have but one; ^a with
Melancthon who will have two; ^b or with
Calvin ^c that will have three: two ordinary,
and a third extraordinary; two for all in generall;
and one for the Minister in particular, or (about
again) with Calvin that will have two, ^d with Lu-

^a Luther in in-
itio libri de
capt. Babiloni-
ca.
^b in locis com.
editis. An. 1521
Et 22. cap. de
signis.
^c Calv. lib. 4.
Cap. 14. sect. 20
Calv. lib. 4. c. 18
sect. 19.
^d Luther in rod.
lib. de capt. Ba-
bilon.

f Melanct in
locis comm.
dit. Anno 1536
item 52. & 58.
g Luther in eo-
dem lib de cap.
Babilonica.
h Ut in Apolog.
Augustane con-
fess. art. 13.
Concil. Trid.
Sess. 7. Can. 1.

ther that will have three, or Melancthon that will have four f: or, Again with Luther who will have (now) but two, g with Melancthon, who will have (then) but three h or with Protestant, who will have never a one, for, where the necessity of the one, and the reality of the other is denied, both are lost.

Who can therefore censure a whole Senate of Christendome, for condemning such whom their own inconstancy condemnes.

XIX.

Concerning the efficacy of the Blessed Sacraments,
This is the Doctrine of the Church of Rome. viz.

THAT the Sacraments of the new Testament are not bare signes and tokens, whereby righteousness and holinesse is merely signified unto us thereby; but, that they are proper instruments and means, which (by their own force and vertue, not naturall, but supernaturall) do (in that they are administred) justify, and confer grace upon the worthy receiver, thus taught.

S. Justin in apologia ad Antoninum.

S. Clemens Alex. lib. 1. padagog. cap. 6.

S. Cyrill Cateches. 3.

S. Gregory Nyssen in lib. de Baptismo.

S. Chrysost. hom. 39 in Genes.

S. Cyrillus Alex. lib. 2. in Joan. c. 42.

S. Amb.

S. *Ambrosius* lib. 2. de pœnitentia cap. 2.

S. *Optatus* lib. 5. cont. l'armenianum.

S. *Hieronimus* in Epist. 85. ad Oceanum.

S. *Augustinus* lib. 19. cont. *Auslum* cap. 11.

Auctor homiliæ de sacramento corporis Domini quæ habetur inter *Eusebii Emissemi* homilias & in 9. tomo S. *Hieronimi*.

S. *Gregorius* lib. 9. Epist. 39. ad *Theodisiam* patriam.

The contrary, viz.

THAT such a bath, such corroboration, such a diet, such exercise, such a cordiall and restorative, such rules, and such a remedie, (as by all the sacraments are prescribed unto us by such a Physician as is the Doctor of his Church) should have no other force and vertue in themselves, to cure the disease of sinne, or to confer upon the penitent the health of grace, but onely as serving to signifie unto us, as by a picture our salvation, and to show unto us Christ the Mediator, onely as a bush, that shows unto the buyer, were good wine is to be sold, is such a new found heresie, that as we can find it maintained by none of any antiquity, so no wonder, if we can find it no where else, or before condemned, then by or at the Councell of *Trent*, and there to be root and branch'd out of the faith of Christendome.

As *Melancthon*
in lib. Cont.
Anabapt. & in
Apol. an 1530.
Edita ad art.
13.
Remittitur 2.
part. Exam.
Concil. Trid.
p. 101. & 102.
Sess. 7. Can. 5.
de Sacramentis
in genere.
Item Can. 6.
Item Can. 8.

XX.

XX.

Concerning the necessity of Baptisme.
This is the Doctrine of the *Romane Church*,
viz.

That Baptisme (divinely instituted) is mainly necessary, as a means to our salvation: and therefore in case of necessity, or absence of the ordinary Ministers, lay persons are permitted to administer that Sacrament, thus taught.

Tertullian de Baptismo cap.17. & infra.
Origen. hom.14. in Lucam.

S. Ambrosius lib.2. de Abrahamo cap.11,

S. Gelasius pap. ad Episcopos per *Lucaniam*,
& *Brutios* constitutos cap.9.

S. Hieronimus advers. *Lucif.* cap.4.

S. Prosper lib.2. cap.20.

S. Augustinus Epist. 28. ad *Hieronimum*.

Idem lib.3. de orig. Animæ cap.9.

Et in Epist. ad *Hieronimum*.

The contrary, *viz.*

That the children of the faithfull are saved by belief of their parents, and are born holy from their mothers womb, and that therefore there is no necessity of the Laver of regeneration, to wash away originall sinne, was the Heresie of the *Pelagians*, as it is testified by *S. Austin*, and condemned by the

Lib. 8. cont. Julianum, c. 23.
& *Lib. 4. ad Bonifacium* c. 2.

the fourth Councel of Carthage, of which
 Councel S. Austin himself was one: *can. 10.* and
 long before that, *per concilium Elibertinum can.*
 38

P. Lombardus
 lib. 49. sent.
 dist. 6. Gratian
can. mulier.
de consecrat.
 dist. 4.

X XI.

Concerning Confession and the power of the keys

This is the doctrine of the Church of Rome, viz.

THAT Christ hath intrusted his Church with the
 keys of his kingdome of heaven: that whatso-
 ever her Ministers, (Priests of the new Testament)
 should bind or loose in earth, should be bound or loosed
 in heaven: when he said, *Whose sins yee do remit,*
they are remitted unto them; and whose sins ye do
retain, they are retained: and that therefore, such
 her Officers that are so impowred, have received com-
 mission from above, to absolve (in Christs stead)
 what penitents soever shall repair unto them, to con-
 fesse their sins: and seek for Absolution, at their
 hands: thus taught, S. Cyprianus *serm. 5. de lap-*
sis & infra,

Origen hom. 17. in Lucam.

Lactantium lib. 4. divinarum instit. cap. 17.

Et l. 4 c. 30. contra novatianos ponit confessio-
nem quæ fit in catholica ecclesia pro vera ejus
nota.

Atha-

S. Albanasius in sermone in illa verba : profecti in pagum qui ex adverso est, inveniatis pulum alligatum ad finem ser.

S. Hilarius can. 18. in Matth.

S. Basilus in quaestionibus sive regulis brevioribus reg. 229. & regula 228.

S. Ambrosius lib. de poenit. cap. 6.

S. Paulinus in vita s. *Ambrosii*.

S. Greg. Nyssen in ep. ad episc. mitilenes c. 1.

Et in oratione in mulierem peccatricem.

S. Pacianus in paranesi ad poenitentium.

S. Chrysostomus hom. 33. in *Joan*.

Et in 2 lib. de sacerdotio

S. Hieronimus in comm. ad 10. cap. ecclesiastæ.

Et in comm. ad cap. 16. Matth.

S. Innocentius 1. in ep. 1 ad *Decentium* episc.

Egubinnu cap. 7.

S. Augustinus lib. 50. homiliarum hom. 12.

Ibidem hom. 41.

Et tractatu super psal. 66.

Idem *S. Aug.* vel quisquis et Author lib. de vera & falsa poenit. cap. 10. Et cap. 11.

S. Leo in epist. 80. ad episcopos companix.

S. Gregorius hom. 26. in evangelia.

The Contrary, viz.

THAT it is not in the power of the Church, or Gods Priests, to forgive sinnes, and reconcile penitents to God, was an old heresie of the Novatians. Teste Theod. lib. de heret. fab. & *S. Corn.* papa apud Euseb. l. 6. hist. c. 33. Sess. 15. cap. 4, 5.

Justly therefore sentenced by the Council of Trent.

XXII.

Concerning Priests not marrying.

This is the doctrine of the Church of Rome, viz.

THAT Virginity is a more excellent estate and condition, and more suitable to the divine calling than is the married life: and therefore that it becometh Priests, that are servants to the Altar, for convenience sake, strictly to oblige themselves by Vow, to those canonical observations. Thus taught.

S. Athanasius lib. de Virg. extremo.

S. Cyprian lib. de habitu Virginum

Origen hom. 13. in librum numer.

Idem Tract. 7. in Math.

S. Cyrill Hierosol. Catechesi 12

Idem Catechesi 12

S. Euseb. lib. demonstrat evang. cap. 9.

B Sulpitius in 2 dialogo

S. Ambrose lib. 1. de Virginibus

S. Epiphanius ad finem operis cont. hæreses

Idem hæresi 59. quæ est Catharorum

S. Chrysostomus hom. de patientia Job.

S. Greg. Nyssen lib. de Virg. ca. ult.

S. Ambrose lib. 1. de officiis cap. ult.

Idem in ep. 82. ad Ecclesiam vercelensem.

Et in comm. 1. ep. ad Timothi c. 1.

Et in cap. 3.

S. Hieronimus lib. contra Vigilantium.

A a a

Idem

Idem in fine Apologiae pro libris cont. *Jobin.*

Es in com. cap. 1. ad Tit.

Et lib. 1. cont. *Jovinianum.*

S. Augustin. lib. de Virginitate cap. 31

Idem lib. ad *Julianum* de bono Viduitatis c. 9.

Et lib. 2. de adulterinis conjugis cap. 20.

Asto those, who to excuse their own uxoriousnesse, make such frivolous and shamelesse objections, viz. *It lies not in a mans power to nourish Chastity within his bosome.* Beh ld these antient Fathers, elswhere bringing forth the chaste Lamb Jesus, to tell them otherwise, viz. That there are *some who from their mothers wombes are Chast, and othersome who have made themselves Chast for the Kingdome of Heavens sake :* and othersome, who had the gift bestowed upon them : & othersome telling us, who those were to whom it was given, viz.

Chrysost. hom.
63. in Matth.

Orig. Tract. 7.
in Matth.

To those that will aske it.

To those that assent and bend their endeavours to entertaine, and defend it.

Greg. Naz. in
Orat. 30.

To those who willingly make choice, and prefer it before all other states and conditions.

Chrys. v. 61.

Supra.

Idem hom. 16.

in ep. ad Heb.

saith the same St. Chrysostome Noli dicere non possum continere, multi non possunt, quia multi nolunt.

The contrary, viz.

THAT ecclesiasticall persons ought to be married men, that a married life was equall in merit, and dignity, with the chaste, and continent. The first was the heresie of the Vigilantians : as it is testified by *St. Hierom.* the second, was the heresie

Hier. cont. 27.
gilem.

fic

fic of the *Jovinians*, as it is testified by *St. Austin*. *Aug. li. de bap. cap. 82.*
Justly there prohibited and disallowed by the
Councell of Trent, *Seff. 34. capitulo 14.*

X X III.

Concerning the Blessed Sacrament of the Eucharist.
This is the doctrine of the Church of Rome viz.

THAT the true and lively flesh, that is to say, the
Body and Blood of Christ, is Spiritual and Hea-
venly meate, and food unto the soules of the faith-
full: Into which, by the Blessing of Christ, and ope-
ration of the Holy Ghost, Earthly bread and wine is
changed and transelemented, all the accidents of the
former substances remaining notwithstanding.
Thus taught,

S. Ignatius in epist. ad Smyr. ut citat *St. theodoretus* dial. 3.

S. Irenaeus. lib. cap. 34. & lib. 5. cont. haer. c. 3.

S. Dioms. lib. de Hierarch. eccles. part. 3. c. 3.

S. Justinus. in Apol. ad Antonium.

Tertullian. lib. 4. in marcionem.

Idem in lib. de resurrectione carnis.

Origen. homil. 13. in Exodum Et hom. 5.

S. Cyprianus in sermone decæna Domini.

S. Hilarius in 8. lib. de Trinit.

S. Cyrillus Hieros. catech. 4. mistag.

S. Ambrosius de mysteriis initiandis cap. 4.

Idem lib. 4. de Sacramentis cap. 4.

S. Basilii lib. de Baptismo cap. 9.

S. Gregorius Nyss. in lib. de vita moysis.

Et inorat. catechet. cap. 56. & 37. multa habet de huius sacramenti veritate infra. & infra &c.

S. Optatus St. Ambrosii coætaneus lib. 2. cont. parm.

S. Gregorius Nazian. in 2. orat. de paschate.

Et in orat. de obitu Gorgoniæ sororis suæ.

S. Ephrem. in lib. de natura dei minime scrutenda cap. 5.

S. Epiphanius qui etiam *St. Athanasio* familiaris fuit, in Anchorato. circamed.

S. Gaudentius tract. 2. de exodo.

S. Chrysost. hom. 60. ad populum Antioch.

Et homil. 83. in Math.

Item. homil. 3. in epist. ad Ephes.

Et lib. de sacerdotio.

Et hom. 83. in math. & hom. 60. ad popu.

Et hom. de Eucharistia in enceniis.

S. Hieron. in Comment. Math. cap. 26.

Idem in epist. ad *Hedibiam* quæst. 2.

S. Augustinus epist. 86. ad Casulanum.

S. Augustinus lib. de trinit. cap. 4.

S. Augustinus. lib. 17. decivit. Dei cap. 20.

S. Augustinus lib. 12. cont. *Fauftum* cap. 10.

S. Augustinus lib. 2. cont. Adversar. legis & prophetar. cap. 9.

S. Augustinus lib. 2. cont. petil. cap. 37.

S. Augustinus in Psa. 33. conc. 1.

S. Augustinus in serm. ad Neophitos ut testatur Iuo Carnotensis episc. in epist. ad Haymericum & paschasius in epist. ad frudegardum.

S. Cyrill

S. Cyrill Alex. lib. 4. in Joan. cap. 3.

Idem in epist. ad Calosyrium.

S. Theoderetus in I. Dialogo.

S. Leo serm. 14. de passione Domini.

Et serm. 6. de jejunio 7. mensis.

S. Euseb. Emisen. serm. de corp. Domini.

S. Remigius in comm. in 1. cor. cap. 10.

S. Gregorius teste paulo Diacono in ejus vita.

Et hom. 22. in Evangelio.

Besides all this, and all these citations (which when you examen, you shall finde them as home to this purpose as can be desired or imagined) if you looke into the Originall of the Syricke or vulgar Hebrew Testament (which was the language in which S. Mathew first wrote his Gospel and Christ spoke those words) you shall finde those words to be there, thus sett downe, viz.

This is the substance of my Body, and in the firste of st. Marke his Gospell, *This truly is my Body*, not according to the spiritual and invisible man, *but according to the true man, who Consisted of flesh bones and sinewes.*

A Doctrine which hath bin confirmed by the General Council of Nice.

By the General Council of Epbesus. and,

By the General Council of Chalcedon. and,

In ecclia lib. 5.

cont. her. c. 2.

Theod. 1. cor.

10. 19. Cyr.

Ser. de lapsis

Chrys. de non

contem. eccles.

Because this is an other hard saying, that will not go down into the Protestants stomachs; and the main thing at which and wherewith they quarrell so much with us. I shall a little insist more fully upon this point.

Some of the more ingenious and learned sort of Protestants (finding themselves to be carried away with such *streames* of testimonies; and covered over with such clouds of witnesses: (all of them *primitive*, and *ancient* Fathers of the Church) and all of them affirming this truth, of the *reall presence* of Christs body in the sacrament) joyn issue with the *Romane Catholique*: and yet as they suppose, so cunningly, as that they may never the lesse keep up their credit, with their own party, by such poor and pittifull shifts, as that of the Bishop of Ely's to Bellarmins, viz. *We agree with you concerning the object, all the strife is about the manner*: and again, *We believe the presence, we believe the reall presence, as well as you; but concerning the manner, we do not unadvisedly define*. Then comes *Causabon*, and in King James his name, blows this blast out of his trumpet of fame. *This is the faith of the King, this is the faith of the Church of England*: What? That they do believe the *real presence*, but do not believe the *manner* how, viz. by *transubstantiation*: and I am the rather enduced to insist a little upon this subject, in regard that Mr *Jewel*, made this the main subject of his challenge, viz. That not such a word, as *Transubstantiation*, was to be found in all the ancient Fathers, for the first six hundred years, and therefore no such thing, &c. whereas if such as he, had not denied the *reall presence*, the word *Transubstantiation* had never been found out: and the manner had never been disputed of, had not the matter been denied. But alas these will appeare to be shifts but too too pittifull:

risfull : when it will be manifest unto them, that all the ancient Fathers, within the time limited, were as clear for the manner which the word *transubstantiation* holdeth forth, as they were for the matter or reall presence : for saith *Irenæus*, Irenæus l. 4 c. 2. Greg. Nyss. orat. Catechis. cap. 37. that most ancient Father, *the bread is turned into the body of Christ* : and saith *S. Gregory Nyssen* (whom the Greeks called *the Father of Fathers*, who wrote above twelve hundred and fifty years ago) *We believe that the bread, sanctified by the word of God, is Transmuted into the body of God, the word* : and a little after, *the bread is suddenly changed into the body by the words*, This is my body : as how ? viz. *Christ insinuates himself into all the faithfull, by his flesh, which taketh its existence from the Bread and the Wine, introducing and mingling himself in our bodies, to this end, that by the union with the immortall, man may be partaker of immortallity* : and these things, (saith he) *he giveth us, by the vertue of the benediction ; transelementing in this, the nature of the things which appear to us* : And saith,

S. John Damascen (who was commonly called *the eye of the Orient* ; and wrot above twelve hundred and thirty years ago, and that in a Book that was called his fourth book of the *Orthodox Faith* : and of those very times) *This is truly the body united to the divinity, the body which was born of the holy Virgin, not that the body which Christ ascended with, descends from heaven, but in that, the Bread and Wine, are transmuted into the body and blood of God* : And a little after,
The

The Bread and the Wine are not the figure of Christ body, God forbid, but the very self same body deified of our saviour; for saith he, Our saviour did not say, This is the figure of my body, but my body; not the figure of my blood, but my blood: And saith,

*Chrys. hom. de
Eucharist.*

S. Chrysostome commonly called the ancient Oracle of the Greek Church (who wrote about 12. hundred years ago) The bread and Wine is turned which into the Body and blood of Christ: as wax, cast into the fyre, is turned into the thing into it is cast: and saith,

*Amb. de initt.
inist. cap. 9.*

S. Ambrose, the Great converter of the Great St. Austin; and of whome it was said we should have more such Emperours as Theodosius if we had more such Bishops as Ambros (who wrote about twelve hundred years ago) The Bread and Wine is become the Body and blood of Christ, by a substantiall mutation (what difference between that and Transubstantiation) or conversion, as of Moses his rod into a serpent. And saith,

*Gaud. Tract.
2. de Exod.*

S. Gaudentius, S. Ambrose his familiar friend (who wrote above twelve hundred years ago) the bread and wine becomes the body and blood of Christ, by making a body, out of bread; as bread is made out of the earth; and blood, of wine, as wine of water: And saith,

*Cyr. Ep. ad
Coll.*

S. Cyrill of Alexand: God condescending to our frailties, distilleth into the things offered, the power of life: Convertens ea in veritatem propriæ carnis: converting them into his true and proper flesh; that the power of life may be in us, as a certain quickening seed: And

Eusebius

Eusebius Emessenus, the invisible Priest, Christ ^{Euseb. Emis. Sir. de corp. Domini.} Jesus by his word, turns with a secret power, the visible creature into the substance of his body and blood.

S. Cyprian the Bread which our Lord gave unto ^{esp. de cena Domini.} his disciples, not in outward appearance, but in nature, changed by the omnipotency of the word, is made flesh: lastly,

S. Austin, That incomparable Doctor, and ^{Aug. cit. à Beda in ca. 10. 1 cor.} greatest of all the fathers; the fathers Monarch, whom Protestants boast so much to be on their side, and say he surely was a Protestant: he will tell them that it is by a reall mutation of the elements: And now,

What difference is there between these conversions, alterations, changings, turnings, mutations, transmutations, transsementations, &c. and transubstantiations? but onely, that it is a new word, put upon an old meaning, which ever was approved of, in all ages, and by all the antient Fathers of the Church.

As the daies eye, was but a collection of that first diffused light into the body of the Sun: so all these evidences, which these Fathers severally have contributed to this truth, is but a collection of many former lights (unto this truth) drawn into the body of one word: For whereas there is so much contribution, of so many words, and sayings of the Fathers, to make up a definition of the thing; here is a definition in a word: an old student is not a novice in the law, because he hath put on a new gown.

An End to Controversie.

The same body that came out of a Virgins womb preserving her virginity) rose out of the sepulchre (not removing the stone) entred amongst his Disciples (not opening the doore) ascended unto his father (penetrating (but not deviding) the heavens) may as well *descend* daily from his father, here upon earth, to be in every consecrated hoast, and yet be *with* his Father at the same time, and in *severall* places, by the same supernatural power of him, to whom nothing is impossible: for, as by these examples, divers bodies, were supernaturally in *one* place; so by the same supernatural power, one body may be in *divers* places: *Contrariorum eadem est ratio.*

How *baby-like*, if not preposterous a scruple is it (then) believing the single person of Christ, to be united to distinct, and divers natures; (God and man) the sole essence of God, to be really distinct, in three persons, (Father, Son, and Holy Ghost) the same moment of eternity, to be answerable to time, past, present, and to come (different and contrary) and yet, when the same person, that sustained divers natures; the same nature, that was communicated to divers persons: saith, *This is my body*: To answer such *benignity* with such *ingratitude*, viz. *How can this man give us his flesh to eat?* Surely it is impossible; surely he had some other meaning, he did not mean his very body, he meant the signe, the token, the pledge, the figure, or the scale of his body.

Why (naturians) should ye conceive it so unconcievable (even in nature) when nothing is

more common and agreeable, even to nature it self, or familiar even to flesh and blood, then transmutation of substances from one kinde into another? Doe we not see the bread and wine, which we daily eate, and drink, converted (by the natural heat and concoction of our stomachs) into the flesh and blood of man? and shall the power of such a blessing have lesse virtue?

Do we not see the rain (which commeth down from heaven) falling but water upon the ground, running up wine into the Vine? And yet, shall we deny, *That bread which came down from heaven*, falling upon the benediction, to be converted into flesh? He that produceth bread out of the earth; of bread, can he not make his own body? He that converted water into wine, of wine, can he not change it into blood? Shall *Moses* be able to change *rivers* of water, & *Christ* not *cups* of wine into blood? Shall *Moses* be able to turn *his* rod into the flesh of a *Serpent*, & *Christ* not able to turn *bread* into the flesh of man? Admire, admire, ô mortals at these mysteries, and pay the tributes of your beliefs unto them! but never think to lave the vast Ocean of Gods omnipotency, within the hollows of your hands: or, the pan that holds a quantity, that is no more considerable then is the brain of man.

The Contrary, viz.

That the holy Eucharist was not the very flesh of *Christ*, but onely a figure, or representation of his body: \ or that (not denying his true body to be in

the holy Eucharist during the time of administration) but doth not continue so in case it should be reserved till another time) was (as to the first particular) an old Heresie of the *Sacramentarians*: and condemned by the *Primitive Church*. And as concerning the second, *S. Cyrill* tearms them madd: as the first is testified by *S. Ignatius* (so long ago) and by a whole Synod, and the second by the same *S. Cyrill*.

Ita refertur in
7. Synodo aſſ. 6
rom. 3. Idem ex
S. Ignatio ut re-
fert S. Theodo-
retus in dialog.
S. Cyr. in ep. ad
calosirum epis.

XXIV.

Concerning the Sacrifice of the Masse.

This is the doctrine of the Church of Rome, viz.

THAT there is in the Church of the new Testament, one, only, Christian, sacrifice; whereby, the immaculate Lamb of God Christ Jesus (concerning which the Prophet Daniel, and God himselfe, by his Prophet Malachy, maketh mention: And of which all the sacrifices under the old Law, were but so many types and figures) is dayly offered up to God as an Atonement for the sinnes of the People. And,

Because this is made such a stumbling block in the way, unto the true Church, & such a rock of offence, to those that are, and are contented to be ignorant (as that it is not onely the maine Bulwork that is between them & the Catholike, but the onely matter of Horror, and Abomination which they looke upon, as the Greatest Idolatry which

which can possibly be committed.) I shall desire them to looke into the very liturgy of St. *James* Jacobi Liturgia the Apostle, to be seene this day in the University Library of *Oxford*, where page 25 the oblation of the body and blood of Christ is called, *an unbloody sacrifice to be trembled at.*

Where page 18 you shall finde the Priest thus praying *viz.* *That it might be an oblation sanctified by the Holy Ghost in Propitiation of his sinnes, and Procurement of rest, and quiet to the soules of the departed :* And in another place, the Priest sayth, *we offer unto thee the unbloody sacrifice, for our sinnes, and the Negligencies, and Ignorances of the People.*

Looke into the liturgie of St. *Basil* (who lived about 1300 yeares ago) which is this day to be seen in the University Library at *Oxford*, and there you shall finde page 16. in the Rubricke these words, *The Masse of St. Basil*, where you shall finde the Deacon thus calling upon the People, *viz.* Liturgie of S. Basil.

Draw neere, and addresse your selves with your faces towards the East; and bring along with you, *Commiseration, Peaceablenesse, and a cleare, and perfect Reverence :* And page 19. after that the Priest had Consecrated the Bread and wine, the Priest saying: *Father we offer unto thee these thy Oblations in that they are thine, according to all, for all, and in all ;* and page 20. the Priest thus directed to pray by himselfe: *We adore thee that thy Holy Spirit may descend upon us, & upon these proposed oblations, and that thou mayest Purifie them & cause them to be Holy, to thy Holy ones.* And

And page 5. whereit is said, that at the Holy Supper, Christ was offered up to God, and, that by himself; if so, Christ saying unto his Disciples, do this; what is it that they should do, but offer him up also in remembrance? wherefore Priests must looke they *Do*, as well as that they doe remember.

gie of S.
Naz.

Look into the liturgie of St. *Greg. Nazianzen*, who lived about 1200 yeares agoe, and now is to be seene in the same University Library, and there you shall finde page 34. the Priest thus praying; *Lord send downe thy Holy Spirit upon me, make me worthy to be an assistant to thy Holy Altar, that I may offer unto thee with a cleane heart, this reasonable, and unbloody sacrifice, for the remission of my sinnes, and the finnes of thy people; and that our fathers who have departed in the true & Orthodox faith; & in thy favour, may finde rest and comfort.* And page 41.

Thou hast given me this Ministry so full of mystery; thou hast bestowed on me, the Magnificence and the oblation of thy Body in bread and wine.

And page 43. *We offer unto thee these sacrifices &c. Thou Lord by thy word doest change these things, which are here exposed to the open view into thy self; power downe upon us the Grace of thy Holy spirit, which may change these propositied oblations into thy Body and Blood, for our redemption.*

Liturgie of S.
Cyril of Alex.

Looke into the antient liturgie of St. *Cyrill of Alexandria* yet to be seene in the foresaid Library, and there you shall finde (page 55.) the priest thus praying; *make us worthy O King that with a pure*

pure heart before thee; I may assist and offer this spirituall, Holy, reasonable and unbloody oblation, for the pardoning of our transgressions, and remission of the sinnes of thy people; and page 71. We present before thee these thy sacrifices so worthy to be honoured, to wit, this bread and this cup &c. and besides all this. thus taught,

S. *Andreas Apostolus* by his so doing, in libro *passionis ejus à discipulis conscripto*, viz. I daily sacrifice the immaculate lamb to the omnipotent God.

S. *Ignatius*, contemporary with the Apostles in ep. ad *Smyrnenfes*, viz. without a bishop, it is not lawfull to offer, nor to ammolate the sacrifice, nor celebrate the masses.

S. *Clemens* (not much after him) in his 3 epistle to *James*, the brother of our Lord, viz. It is not lawfull to sacrifice, or to celebrate the Masse in any place, except they be such places as are appointed by the Bishop. This the Apostles received from our Lord, and this they delivered unto you.

ut recitatur de
consec. dist. 1.
can.

S. *Hippolitus*, martyr; much about the same time, in his prayer concerning Antichrist: thus brings in our Saviour comforting his Church. Come ye high Priests and priests, who have daily offered my pretious body and blood, &c.

Tertullian in lib. de velandis virginibus, women (saith he) are not permitted to speak, nor to teach, nor to offer in the Church: And saith,

S. *Irenæus* lib. 4. advers. her. cap. 32. Christ under the new Testament, taught a new oblation, to wit, of his body and blood: which the church recei-

receiving from the Apostles, offered up to God, through the whole world,

So *S. Athanasius* serm. de defunctis.

S. Cyprian in serm. de cœna domini & li. 2. ep. 3.

S. Cyrill Catech. 5. mystag.

S. Greg. Nyss. orat. de resurrect.

S. Chrysostom. hom. 24. in 1 Cor.

Idem in Psalm. 95.

Et lib. 6. de sacerdotio.

S. Ambros. in 1. cap. lucæ.

Et lib. 1. de officiis cap. 48. & in Psalm. 38. & lib. 5. epist. 33.

S. Gaudentius tract. 2. in exod.

S. Hierum. in comm. cap. 1. ad Titum

S. Austin quæst. 57. in leuiticum.

Et lib. 4. de Trinit. cap. 14. in which book he enterprets that place of the Prophet *Malachy* as the Roman Catholikes do urge it viz. That the Church by the successors of the Apostles doe dayly offer up in every place the clean sacrifice of Christ's Body.

Et lib. 18. de civit. dei cap. 36.

S. Euseb. Cæsariensis lib. 1. demonstrat evang. cap. ult. ad locum *Malach.* cap. 1.

S. Greg. lib. 4. dial. cap. 58.

The contrary, viz.

TO overthrow, and demolish Altars, to take away, and plunder the Churches of their Chalice Copes, and vestments, crying downe the sacrifice of the Masse (as superstitious and Idolatrous) as fruits of reformation, was the heresie, error, fury, and madnesse of the *Donatists* as it is testified by *St. Austin.*

Justly

Justly therefore condemned by the Councell
of Trent. and

Sess. 22. c. 1.
Canon. 1.

Now I shall adde to that which heretofore I have declared concerning the Challenge, the reason of the confidence : It seemes these men never searched the writings of the antient Fathers, to see, whether they were on theirs, or on our side ; for, or against them : but only reading their owne darling Authors, and following the colours of their prime Leaders and principal Commanders of the new raised Regiments: as,

1. Luther saying how that the Roman Church began to be eclipsed, and darkned by the shade of error, about the yeare six hundred, and that before that time she remained sound, and orthodox ; both in her faith, and Apostollicall doctrine.

Tom. 7. in li.
cont. papatum
Et in lib. de
captivitate
Babilonica.

2. Calvin saying the old Roman Church florished in all sincerity of Religion, untill about the yeare six hundred ; as also where he saith, without all Controversie the Roman Church was nothing changed from her purity until St. Austins time.

De orthodox.
Rom. eccles.
li. 1. cap. 11
lib. 4. cap. 2.

3. The Hugonots of France, or French Calvinists, affirming the Church of Rome to have bin that true, Holy, and chaste Mother, inwardly adorned with the dignity of her owne bridgroom, and not outwardly painted with the deceiveableness of the falsest colours, and saying moreover, that she thus continued until the dayes of St. Austins.

set. 3.
Amos. Sade-
el. ad obic-
on S. S. patrū
de successio-
nis titulo res
p. ndens.

4. Whitaker the English Calvinist, confessing the Roman Church sometimes to have bin the true Catholike Church and spouse of Christ : acquainting us

Contra 2.
quæst. 6. c. 1.
7. cont. de-
monst 7 step-
let. ibid. c. 1.

Ibid. quest. how long she continued so, viz. *untill the dayes*
5. cap. 6. ad of S. Austin, also bringing the same S. Austin in;
5. testimoniū numbring all the Popes of Rome from S. Peter, un-
S. Augustini to Pope Anastatius his time: all which Popes,
epist. 165. ad willingly admitting them to have remained within
Generosum. the purity of the Apostolical Doctrine: And in an-

Ibid. quest. 5.
cap. 4. other place, telling us, that the defection of the
 Romans faith was not before, but after the coming
 of S. Gregory the great, into that See; which was
 about the year 600. whom they all say, was, the
 first bad, and the last good Pope: Also,

Parl. 2. ex- 5. The Germane Calvinists, viz. the Professors
am. cap. 7. of Heidelberg, among the Palatinates, ascribing
 the defection of the Church of Rome to derive its ori-
 gin, from Boniface the third, after the dayes of S.
 Gregory; which amounts to the same computa-
 tion of 600. years.

In loc. comm. 6. The like asserted by Melancthon, viz. 600.
 years.

In respons. ad 7. The like by Jacobus Andream, viz. 600.
Apol. frider. years.

Staphili &c. 8. The like by Bullinger, viz. 600. years.

lib. 1. de vet. 9. The like by Fox viz. 600. years, or there a-
eccl'es. incor- bout, in the dayes of Pope Boniface third. *In act*
rups. c. 19. and monument.

This might make, I say, these challengers so
 brisk without any further enquiry, as to make
 such havock of a Conference, so vain, as to split
 their reputations against a rock of such presum-
 ption. For had they made but the least search,
 into antiquity, they might have found it other-
 wise:

wife: And now I shall desire the Reader to take notice of these two particulars;

First, of the small reason, which these challengers had, to make such challenge: when the same breasts from whence they sucked that boldnesse, (forgetting themselves) confutes both their own Doctrine, and their Disciples confidence: and adding to both, an absurdity beyond all: For,

The same *Luther* and *Melancthon*, together with the *Magdeburgian Chroniclers*, the *Centurist* Lutb. in con- not omitting the same *Sadeel*, and *Calvinistical pa-* fiat. cum E- *latines*, together with *Calvin*, *Beza*, *Martyr*, *Whi-* rasmo de lib. *taker*, &c. all of them condemne those antient Arbit. Cent. and holy Fathers, viz. *Clemens*, *Ignatius*, *Justinus*, Cent. 2. cap. *Irenaeus*, &c. As unskilfull in the word of God, and 4. Melanc- *erronious* in their whol course of writings, viz. thon in com. *Concerning freewill, justification, good works, pennance,* ad ca. 3. pri- *sacrifices of the Masse, invocation of Saints, merit of* oris ad Cor. *single life, &c.* all which they say, the antients held, as *Catholicks* do now maintain them; and yet that the same Church was pure under their Government and Doctrine: how can any thing more confute them, and shew these challengers, how little reason they had to appeal unto those times? and to this, they add, a greater absurdity then all the rest, viz.

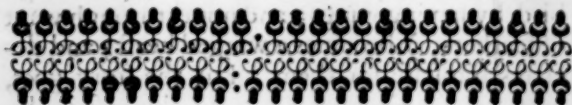
They hold the Church of *Rome*, sometimes to have been the true and undoubted *Catholick Church*, and *Sponse* of *Christ*, and *Mother* of us all: but if she was ever so, she must be altogether such: Cant. 4. for if she be *sponsa Christi*, she must be *tota pulchra*, Ephes. 5. 27. *tota formosa*, if she be the spouse of *Christ*, she

- must be *all fair*? and there must not be a *spot in her*: and least your *Wire-drawers* of the scripture sense, from their *proper* meaning, to their *private*, and prejudicial understandings should interpret this *all* and *spotlesse* disposition in the Church, to the time which they think fit to allow her to be such; supposing a time when she was, or might be otherwise, know ye conjurers up of Devils, with all the endeavouring gates of hell against her, upon their shoulders, that the spouse of Christ (whence she hath once *laid hold on her beloved*) *will not let him go*. Christ doth not come to his beloved for a visit, and no more; but he must *lie between her breast all night*: tis not the force of *waters* though so many that can quench that love; nor rivers, though they flow, can drown it. She hath *put off her coat*, how shall she *put it on*? She hath *washed her feet*, How shall she defile them? And well may the *gates of hell* be said *never to prevaille against her*, when the *fruits that hang upon her gates*, whether they be *new or old*, are alwaies pleasant.

The great *Mythologist*, who made it his methode, to expresse mens follies, and to reclaime them from their errors, by causing such reflections to glance so warily (*yet desperately*) from the sensitive unto the humane understanding; tells us a story of a combat that was fought between the inhabitants of the airy region, & the beasts of the feild: And how the *Bat* (perceiving the great and dally increase of the Army of terrestrial Combatants, upon the Proclamation of their King

King) finding in himſelfe an indifferency in his owne nature, to be one or other, (as being a bird, by having wings; and none, through want of feathers,) becomes a winged beaſt, and declares himſelfe for them: But the ſtory goes, how that the Eagle (that builds his neſt in the ſun) together with all the Loyall ſubjects of that Empire (through the great advantages which their wings had given unto them) had put the heavie, and leſſe ſprightly Combatants to flight; after the defeat, the whole ſkin-creature, that would be of *any*, (ſo it were the *ſurer*) ſide, endeavouring his eſcape, was taken priſoner: and ſo brought to a Councel of war; where (for his treachery) he was ſentenced, never to fly more by day. Such were thoſe indifferent Zealots in religion, who when the great Contraſt between truth and hereſie, was to be determed (fearing a perſecution, by reaſon of the mighty power which daily threatred the party of which they ſometimes did acknowledge themſelves members) relinquished their own kinde: and thus (being overcome by her who always is inviſible) *Truth* vanquiſheth her enemies; and (as a puniſhment for their treacheries) ſoon drive them (like unto ſo many *Bats*) where we may now finde them, hovering in the aire of an inviſible ſanctuary; their inviſible Church.

The



The Conclusion.

L Et me once for all, give you but this advice and invitation; feed your understanding with scripture sense, as the Israelites did their hungry stomachs, with the heavenly Manna: by *prescriptions*, least they turn to *judgments*. It is not manna, though it be food from heaven, that can *satisfie the hungry with good things*; but it is the *observation* of the *prescribed rules*, for *gathering*, and *eating* of it, that must do you good, *viz.*

Exod. 16. 4.

Vers. 16.

Vers. 29.

Vers. 18.

1. The *rate*, must be certain.
2. It must be *gathered*, according to *every mans eating*.
3. Every one must *abide in his place*.
4. It must be *meted* with an *Omer*: so likewise the *observation*, or *not observation* of such like rules as these, *prescribed* unto us; for our *right understanding*, and the *digestion* of the holy scripture may cause (unto us Christians, as it did unto the Jews) the same bread of life (the holy scriptures which rained down from heaven) either to be nourishment unto our soules (as manna

na was a type thereof) or convert it (as it did the heavenly manna) into *worms* and *flesh* through disobedience, to our own perdition: till we make no better use thereof then the murmuring Israelites did of the *Quails*, which fell on the one side of the campe, and on the other; (so many Cubits *high*) yet perished with the flesh between their teeth, before it was chew'd.

Num. 11. 33.

Wherefore, Let me invite you to some certainty, where this Rate, this Omer, this Order, and abiding place, is to be found: to a Church, a Sion, a Jerusalem, upon whose wals, watchmen are set (by Gods appointment) that shall never hold their peace day nor night: and whereas that great Bulwark of the Protestant cause, interprets the meaning of this place to be, that there should be alwayes in the Church of God, Watchmen, and Pastors, that

Isay. 62. 6.
Fulke in his
answer to a
Counterfeit
Catholike pa.
11. and pag.
62.

should never be silent, but alwayes resist all false opinions, even with open reprehension: This Church could not be that dumb show, and invisible Congregation of Protestant Pastors, and Protestant Watchmen, who have been invisible and kept silence in a wilderness, for the space of one thousand years together: And whereas that great Bishop made it his argument, whereby he proved Christs descending into Hades, viz. That if that Doctrine had not been antiently and openly professed in the primitive Church, Eusebius (who expounded it accordingly) had been resisted, and refuted by the religious of those ages, who lived with, and after him. May not we presume upon the same ground, that if any of those, which they call errors, in the *Romane* Faith,

Bilson in his
survey of
Christs sufferings pag.
660.

Faith, had been *erroniously* crept into the Church, that there would have been some, that would have been so religious (during the space of so many ages) that would have *openly* resisted, and *confuted* them; but so that that *truth*, must have been *tongue-tied*, for so many years together; and the Church her *mouth* (from whence it was promised; that truth should *never* depart) must be *blistered* with so many lies, so many hundred years together: Wherefore

Let me invite you once againe, and yet alas!
See the collect in the English liturgie on S. Michael and all Angels Who am I that I should lead the Children of Israel out of Egypt? Let Saints and Angels in so wonderful an order, (constituted and ordained by God) to do you service, be your guide. Behold *Romana*, looking forth upon you as the morning; Fair as the noon; Cleare as the sun; And terrible, as an army with banners: Behold a church against which *Infidelity*, or *misbeleif*, can never have access: A Church that was praised by the Apostles mouth: A Church from whence, all Priestly unity had her beginning: a Church, that is, the Chair of Peter; a Chair, to which, for schismatics and prophane persons, to carry letters unto, is high presumption: all which, so antient, and so holy a Father, as St. Cyprian, bids us remember that he hath said it of the *Romane Church*: and affirms, all heresies, and schismes, to have had no other root, then what hath sprung from this one poisoned Origen, viz. that the Priest of God was not obeyed, nor one Priest in the Church, nor one Judge for the time, was had in mind, in lieu of Christ.

A Church, against which, the great S. Austin ^{Aug. in Psa.} assures us to be *the rock*, against which the gates of ^{Cont. partem} Hell (that is, Heresies, and Schismes, for Hell hath no other gates) shall never prevail: A Church that cannot answer Counsels otherwise, then with that which is *Antient Catholick, and Apostolick Doctrine.* ^{Donati.}

A Church, that cannot admit any delusion, and S. Hierom. is so armed with Pauls authority, that it cannot be *Apol. advers. changed*: A Church, that is the safest Harbour of ^{Ruff. lib. 3.} communion, which whosoever gathereth not with, ^{cap. 4.} scattereth abroad, and belongeth not to Christ.

A Church, whose faith cannot suffer detriment, by whom the decays of others faiths, must be repaired: Hier. ep. ad A chaire to the Apostleship of whose Incumbency all Damas. dangers of the Kingdome of God, especially those S. Bernara in which belong to faith, ought to be referred; for faith ^{cap. 190 ad} the same holy father, to what other See was it ever ^{Innocent.} said, I have prayed for thee Peter that thy faith faile not.

A Church, where the antient custome ever was ^{Ruffinus in explic. Symb.} observed; and where heresie never had beginning.

Whose antiquity, as she had obtained the right ^{Greg. Naz. in carm. de vita sua.} faith in the beginning, So hath she alwayes kept the same, as it became the Citty that over ruled the whole world, alwayes to believe rightly in God. ^{Theodoret ep. ad Rena.}

A holy See, which alwayes held the sterne of Government over all the Churches in the world, as for John 2. and other causes, so for that it hath still remained void of ^{Patriarch of Constantino- ple in epist. ad Horm. babetur tota. i.} the stench, and ill savour of heresie.

The Apostolick Seate of St. Peter, wherein the Catholick Religion, was alwayes kept inviolable.

Regino in 2.
li. chro.

The Chayer of St. Peter, which never could be entraped by heresie, or false doctrine.

Rupertus lib.
2. de divi.
offic. cap 22.

A Church, that hath bin so strongly built upon the rock of Apostolical faith, that she hath stood unshaken, and hath alwaies condemned heresies, both of the Greek Church, and of all the world.

Nicepb. li. 8.
cap. 42.

A Church, that hath been ever so carefull, that the least rafter in her building should not have any the least flaw therein, that by the pen of that Learned and venerable Spyridion, She sharply rebuked Triphilius an eloquent and learned Bishop, because that for eloquence and finesse of speech sake, he had changed a word of the sacred scriptures, and that word of no great importance neither viz. *Grabatum*, into *LeFulum*.

Gelasius in
decreta habi-
to de Apo-
script. habe-
tur apud Bi-
nium. tom. 2.
concil. fol.
264.

Lastly a Church that stands pillerd up with 70 Bishops all produced by Gelasius who all of them unanimously affirm, how that the Roman Church, the cheife seate of Peter the Apostle never had any spot, or wrinkle in her, nor any such thing. And now,

Luther ep. ad
Jac. pres bit.
Luth. in Ge-
nensis c. 19.
fol. 143. faith
ego ipse odi-
meos libros
Sape opto in-
terire.

Cannot all these Antient, and so Holy fathers of the Church weane you from your first authors, first master, first restorers, first Apostles, of an evangelical, strange, and new reformed doctrine, the oldest of them not being above one hundred yeares of age? As Luther said,

Blessed is the man that walked not in the council of the Sacramentarians, nor standeth in the way of the Zuinglians, nor siteth in the seate of the Tigurians; so may we not as justly say, Blessed is the man that walked not in the Council of the

Protestants, nor stood in the way of the Presbyterians, nor siteth in the seate of the Independents wil you against this holy Cloud of witnesses beleeve such as hated their owne writings, & wished them buried in oblivion : or such * whom as one sort of Protestants * call the other Hereticks, and they them Heretick again, if so let us beleeve also when they speak for us, and let us rather be invited to a Church whose greatest adversary acknowledged and publicly confesseth to be such a Church as that *from the primitive times she neither was, nor for the present is, nor for the future possibly can be,* (Speaking of the Church of Rome) Contaminated with errors, but must remaine for ever the keepresse and Mistresse of the Catholick faith and Apostolical verity; Laying all the faults that were, upon the Court, but not upon the Church of Rome : Sollemnely giving thanks to Christ that one Church upon earth, meaning the Roman, had never receded by any decree whatsoever from the true faith, and that the devil with his worst of engins could never effect, but that the Authority of the sacred books of scripture, of the Ancient fathers, of the Church, and their enterpreters, together with the profession of that sincere authority did evermore from the begining still remain in her, although saith he, some there are perhaps, who privately will not give credit hereunto nor care to read, or understand the same.

O let these no lesse deter, then such invite you into her Communion, who hath kept the Oraslet be was. of God (like Caesar his Commentaries in his hand)

* viz. Zuinglians and Sacramentarians, or Calvinists.

* As Luther calls them li.

cent. artic.

lovan. thes.

27. testimonium

Zuing.

de lutheranis

Resp. ad Lutheri

librum

desacrament.

Luther in

praf. epist. ad

Galatas & in

Respons. ad

Sylvest. pri-

erat and this

after his lapse

though before

he was so

much in-

venomed a-

gainst the

Church of

Rome, as

in the midst of so many Seas of afflictions, and rivers of calamities: and hath delivered them into yours safe and whole: This is she who bare you in her womb, and upon whose breasts, you hung so many hundred years together: this is she, who fed you with milk & with strong mear, taught you how to pray, what you should believe, and do; and at last, made you partakers of the *heavenly table*; and set you in the ready way to heaven: which way, you have *forsaken*, which path, you are gone out of; and whose directions, you will no longer follow.

What will you say unto the great Judge of Heaven and Earth, at the last day; when he shall say unto you, *I put you in such a direct and ready way to Heaven, why would you forsake that way, why would you go contrary?* you will answer him, that *such a one* told you, that the way wherein he walked was the surest way: when the great judge of heaven and earth shall reply unto you: *Did not I tell you that you should not be take yourselves to any by paths, or simple guides:* What will you answer him? especially, when he shall say unto you, *I called you back again* (by such and such means) *and you would not return:* doth not S. Paul (peremptorily) condemn the contentious, and heretical man, and proves him to be contentious and heretical, *viz.* for *devising particular paths*, and by *ways unto himself*, as *damned by the testimony of his own conscience?* that is to say, with the Prophet *Isay*, for abandoning so direct a high way, that he could not misse except he would;
so.

so plain a path, that fools could not erre therein ?

Hence it is, that *Austin* disputing against such kind of people, urged their crime, not so have been *Aug. tract. 1. of error*, but wilfull blindness: they could not in *ep. Jo. & li. de unit.* (saith he, but see it, applying his words to the *eccle. cont. Petil. ca. 14. con. 2. in Psal. 3.* Prophet *David*, *Psal. 3.* They saw me, but ran ont from me: For *Daniels mountain*, saith he, was over all the world: *Isays way*, could not be missed: *Christs exposition upon the place*, could not be misunderstood: but as the same Father saith, *More Matb. 5. easie to be found out*, then it is to see the sun, and the moon, when they shine brightest: Or to behold the greatest hill in the world; nay, saith he, a mountain that is in all Countries, and filletb the whole world: as *Daniel* prophesied, and the Prophet *Malachy* foretold the true Church of Christ should do; for saith he, *From the rising of the sun, unto the going down of the same, my name shall be great among the Gentiles; and in every place, Incense shall be offered in my name, and a pure offering.* *Mal. 1. 11.*

Let *Aarons* sacrificing amongst his sonnes, die: let *Jeroboams* sacrificing unto Calves be damned; let one sacrifice unto his own net; and another burn Incense unto his own drag (his own proper judgment and opinion) Let Protestants instead of sacrificing at the Altars, sacrifice altars to their own pleasures, and demolishment: yet it is neither the ones offerings, nor the others Calves, nor the thirds net, nor the fourth drag, nor the communion Table, that ever extended themselves according to this Prophets dilatation, or expansion, viz. From East to West, from North

North to South, from one to every place, as the Romane sacrifice hath done.

Wherefore, let us not *then* dispise this *floore* of *wheat*, because it hath *chaffe* amongst it : nor the *field* of Christ Church, by reason of the *tares* : nor *Peters Net*, because it hath so many *bad fish* therein : nor our *Lords Vinyard*, because it is *painfull* : nor the *marriage feast*, because so many invited *will not come* unto the wedding : nor the *Bridegrooms Virgins*, because *five of them* were foolish : nor Christs *inclosed garden*, because the *spring was shut*, and the *fountain sealed* : Let not *Tirzah* be *envied* for her *beauty* ; nor *Jerusalem* for her *comelinessse* : let not her neck be hung with prejudice, because she looks so like the tower of *David* : let us not look for a Church beyond the Moon, because her clarity (Christ having compared his Church thereto) *seems to have spots therein* : for the *Wheat* will endure the *Fan*, when the *Chaff*, shall be *blown away* ; and the *corn* shall be gathered into the *barn*, when the *tares* shall be burnt : and the *good fish* shall be chosen, when the *bad* shall be refused : the *labourers* shall have pay, when the *loiterers* shall have pain : the *guelle* shall be welcomed, when the *invited* shall be sorrowfull : the *shut spring* shall be clear, when the *open* shall be muddie : the *sealed fountain* shall retain her purity, when the *common* shall be polluted. *Tirzah* may be *envied*, whiles her *beauty* shall be *admired* : and *Jerusalem* may be *compassed about* with *hatred*, whiles her *comelinessse* is *delightfull* unto him, who is able to deliver her :

Let

Cant. 4. 12.

Cant. 6. 4.

Cant. 4. 4.

Cant. 6. 10.

An End to Controversie.

401

Let the Windes of Persecution blow never so hard against her, they shall but teach her (like the Tree, to which she is compared) how she may take *faster hold*: blow away her blossomes, *Rom. 14. 16.* that they fade not on the Tree: Let all the points of the Compasse of this wicked world, muster their severall Windes of persecution all together against her; and blow *all at once*, they shall but keep her the more steady up; whiles *blessings* from above, shall shine upon her, with that assurance; that not any power that is under heaven, shall be any more able to deprive her of, then the strongest Windes shall be able to divert the *beames of the Sun*: whiles the Church (thats called *Militant*) shall heare (in spirit) the Responce of Angels (from the *Quire triumphant*,) to their *Gloria patri*; which shall not only praise her in the heate of battail for her present conflicts, but in the name of the same blessed Trinity (whom she prayes) give her this assurance of a *final victory*.

*Sicut eras in principio, sic, nunc es & esto;
Usque in seclorum secula, semper, Amen.*

FINIS.

the first of these is the fact that the
 Constitution is a living document, and
 it is the duty of every citizen to
 keep it alive by his own actions.

The second fact is that the Constitution
 is a document which is constantly
 being interpreted and re-interpreted
 by the courts.

The third fact is that the Constitution
 is a document which is constantly
 being amended and re-amended
 by the people.

The fourth fact is that the Constitution
 is a document which is constantly
 being interpreted and re-interpreted
 by the courts.

The fifth fact is that the Constitution
 is a document which is constantly
 being amended and re-amended
 by the people.

The sixth fact is that the Constitution
 is a document which is constantly
 being interpreted and re-interpreted
 by the courts.

The seventh fact is that the Constitution
 is a document which is constantly
 being amended and re-amended
 by the people.

The Table of Contents within this BOOK.

THe Reasons which moved the Authour to
reconcile himself to the Romane Catho-
lick Church. In Epistle

CHAP. I.

That there is upon Earth, appointed by Christ, and
so acknowledged by his Apostles, a visible Socie-
ty of men, called the Church of God, or Spouse
of Christ, to which (as to a lively judge, for the
final ending of all Controversies in Religion) all
Gods people, and good Christians, ought to ad-
here, and to submit their judgements and opi-
nions, in point of Religion: and that upon pain
of eternall damnation. folio 49.

CHAP. II.

That this Society, or Church of Christ, is One upon
Earth; and that there are not paires of Churches,
one consisting of Elect onely, the other of Elect
and Reprobate mingled together: or, the one Vi-
sible and the other Invisible; but that this one
and onely Church of Christ, is perpetually, both
Visible and Infallible. f. 56.

CHAP. III.

That this One, Perpetually Visible, and Infallible
Church of Christ, must be Catholique or Univer-
sal. Ecc f. 69.

CHAP.

The Table.

CHAP. IV.

That out of that One, perpetually Visible, Infallible, and Catholique Church, there is no salvation.
f. 76.

CHAP. V.

This Church thoroughly agreed upon, must necessarily put an End to all Controversies.
f. 80.

CHAP. VI.

Why Protestants cannot discern this Church, which S. Austin saith, is so easily discerned, so soon espied, so every where to be known.
f. 83.

CHAP. VII.

What traditions, are to be held for Apostolical. f. 95.

CHAP. VIII.

It is impossible to convince Hereticks, but by tradition, and that tradition is the onely way of convincing them.
f. 99.

CHAP. IX.

The common Objections against the traditions of the Church answered,
f. 99.

CHAP. X.

The traditions of the Church, taught to be observed by Saint Paul, and by all the Ecclesiasticall Histories.
f. 105.

CHAP. XI.

That these traditions were taught by the Apostles, in every Country by them converted.
f. 108.

CHAP. XII.

That the word Catholique was invented by the Apostles, and put into the Creed in maintenance of this tradition.
f. 109.

CHAP. XIII.

The tradition of the Church, no wayes prejudiciall, but

The Table.

but advantageous to the Scripture. f. 110.

CHAP. XVI.

The Reasons why, there are so many divisions among Protestants. f. 113.

CHAP. XV.

How many wayes the Scriptures are to be understood, and the right way of understanding them. f. 115

CHAP. XVI.

That it is unreasonable to make Books of Scripture, judges of Controversie. f. 116

CHAP. XVII.

No Scripture at all in justification of the highest points of Divinity: Ergo, no Judge of Controversie. f. 124

CHAP. XVIII.

Catholicks do give as much and more honour and respect, unto the holy Scriptures than Protestants. f. 128

CHAP. XIX.

How many properties there are in a Judge of Controversie. f. 132.

CHAP. XX.

The various significations of the word Church. f. 136

CHAP. XXI.

The Government of the Church of Christ Monarchical. f. 139.

CHAP. XXII.

Saint Peter the first visible Monarch of the Church under Christ. f. 141

CHAP. XXIII.

*How Saint Peter was received, and allowed of, in after ages, by the antient Fathers of the Church: and whether that reception be answerable to what
is*

The Table.

is urged on his behalf, together with his own behaviour, according to their acknowledgements.
f. 178

CHAP. XXIV.

That this Monarchicall way of Government, was to succeed, to all posterity.
f. 183

CHAP. XXV.

That Protestants have yielded up their cause already, unto the Romane Catholiques. f. 191

CHAP. XXVI.

Protestants cast in their cause by the same party, to whom (as Umpire in the cause) they have referred themselves.
f. 203

CHAP. XXVII.

Protestants cast in their cause by triall at Law, or judiciary; may, of proceeding by the ever known, and acknowledged court of his most Judicature in in causes Ecclesiasticall.
f. 218

As first by Scripture; Division I.

That the Church of Rome, is the Invincible Emperesse, and Vicegerent under Christ, that must subdue all Heresies, and rebellions, that shall arise within his kingdome: and the onely Catholique Moderatresse, that must decide all controversie within the Church of God.
f. 219

Division 2.

That the church of Rome was ever acknowledged to be this Monarchy, kingdome of Christ, or Catholique church.
f. 223

Division 3.

The church of Rome so acknowledged by all the generall counells.
f. 226.
Division.

The Table.

Division 4.

*So acknowledged by all the antient Fathers of the
Primitive church.* f. 227

Division 5.

*Acknowledging, and believing her Popes to be (by
succession) heads of the Universal church.* f. 233

Division 6.

*All Nations, Languages, Tongues and People, belie-
ving the Popes of Romes supremacy.* f. 243

Division 7.

*A Manifestation, how that it is impossible, but that
all should see this church, and acknowledge it to
be the true.* f. 147

CHAP. XXVIII.

*The church of Rome proved to be the true church,
by the very same mark, which both Catholique
and Protestants agree upon, to be the mark of
Christs church.* 264.

CHAP. XXIX.

*The signification of the word Holinesse, or the sin-
cere preaching of the word, which is the mark
of the true church, agreed upon by both* f. 277

CHAP. XXX.

*The church of Rome proved to be the true church,
by the lawfull administration of the blessed Sacra-
ments.* f. 283

CHAP. XXXI.

*The plain and upright courses, which the Catholi-
ques take, in condemning Protestants; and the
unjust, ridiculous and absurd practises, which
Protestants do take in condemning catholiques.* f. 264

CHAP. XXXII.

*The last way of ending controversies, viz. by com-
bat;*

The Table.

bat; or answering the challenge of our Adversaries, whereby, they seem to desire to have the cause so tried and determined. f. 350

The Weapons, are the Writings of the Fathers of the Primitive church: The ground of the quarrel are concerning,

1. <i>Free-Will.</i>	fol. 311
2. <i>Cooperation of free-will with Grace,</i>	f. 315
3. <i>Merits by Good-Works.</i>	f. 317
4. <i>Lent, and set times for fasting,</i>	f. 318
5. <i>Original Sinne,</i>	f. 319
6. <i>Justification</i>	f. 321
7. <i>Predestination,</i>	f. 323
8. <i>Perseverance in faith and good Works,</i>	f. 324
9. <i>Christ the Mediator,</i>	f. 326
10. <i>Christ's descent into Hell,</i>	f. 327
11. <i>The Law and Commandement of Christ,</i>	f. 330
12. <i>Invocation of Saints,</i>	f. 331
13. <i>Worshipping of holy Reliques,</i>	f. 343.
14. <i>Worshipping of Saints and the holy crosse,</i>	f. 344
15. <i>Prayer for the Dead,</i>	f. 356.
16. <i>Purgatory,</i>	f. 358.
17. <i>Tradition of the Church,</i>	f. 361
18. <i>How many Sacraments,</i>	f. 363
19. <i>The efficacy of the blessed Sacraments,</i>	f. 366
20. <i>The necessity of Baptisme,</i>	f. 368
21. <i>Confession and power of the Keyes,</i>	f. 369
22. <i>Priests not marrying,</i>	f. 371
23. <i>The blessed Sacrament of the Eucharist,</i>	f. 373
24. <i>The Sacrifice of the Masse,</i>	f. 382.
25. <i>How Protestants came to be so much mistaken at their Weapons.</i>	f. 387
<i>The Conclusion of the whole,</i>	f. 392

ERATA.

FOr supper inducing reade *super-inducing* fol. 11. for *man* r. *way* l. the 5. fol. 43. *Against*, must be blotted out, l. the 13. fol. 62. for *envy* r. *enjoy*, l. 12. fo. 68. for *one light*, r. *on high*, l. 8. fol. 69. for *and* r. *that* l. 19. fol. 74. for *to that* r. *that to* l. 2. fo. 75. for *hearing*, r. *learning* l. 31. fol. 119. for *Regin* r. *Regni* l. 5. fol. 140. for *Christ lay* r. *Christ could lay* l. fol. 150. for *mimerum* r. *numerus* l. 3. fol. 160. for *coole* r. *cools* li. 23. fol. 221. for *quodquid* r. *quicquid* l. 6. fol. 230. for *small* r. *no small* l. 11. fol. 241. *that* must be blotted out line 1. fol. 247. for *them* r. *then* l. 31, fol. 247. for *for a sure*, r. *sure for a* l. 4. fol. 181. for *maximi*, r. *maxime* l. 24. fol. 292. for *versacū* r. *versiles* l. 2. fol. 302. for *mi si* r. *nisi* l. 11. fol. 316. for *Ruffianus* r. *Ruffinus* li. 6. fol. 340. for *confe-rence*, r. *confidence* l. 26. fol. 388. for *Origen*, r. *Origine* l. 30. fol. 394. for *neither* r. *we the* l. 32. fol. 66. for *two* r. 1000. l. 26. fol. 65.

D
B 1510
215566

REPRODUCED FROM THE COPY IN THE
HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION

The Explication of the Frontispiece.

- T**He Tabernacle in the Sun², you see :
Pf. 19. 4 The Pillar^b and the ground of Truth, is she
Apo. 12. 1 The Spouse of Christ^c, Christ's Church^d and faiths^e abode,
1 Tim. 3. Both House^f, (and Steward^g) to the living God.
15.
2 Cor. 11. Pure as the Sun^h, (which through the lucid ayre
2. You may behold) fair as the Moonⁱ, all fair^k:
d Job. 14. Nor blemish^l, spot, nor wrinkle, doth she bring;
16. 16. 13 Nor any, any such, or such like thing,
e Irenaeus Presented to her ownly, heavenly King.
lib. 4. c. 62 One that can, onely make the lips of those,
f Tim. 3. Who'r fall'n asleep * to speak, tongues that oppose *
15.
1 Can. 6. 7 Themselves against her (whosoe're they are)
blbid. As prisoners they must stand before her bar.
i Can. 4. 7 Vain men! Why question you so great a power?
h Ep. 5. 27. The worlds her joynture^m, and the heavens her dowreⁿ
1 Can. 7. 9 Infallible for ever^o: how's she lesse,
** Is. 54. 17* Who's clothed^p with the son of righteousness?
** Isa. 6. 20*
m Apo. 22. Interpreters of scripture, here fall down :
17. She wears the twelve Apostles^q, as her Crown :
** Mat. 18.* Submit all judgements unto her (as meet)
20. Goas glory is upon her^r, and her feet
o Isa. 59. Do tread upon the lesser light^s: Fond men,
21. Why do you say, she can be darkned? when
Eph. 5. 27 None shall be able, to e're say, he saw
p Apo. 12. Her Sun^t go down, or her fair Moon withdraw :
1. But a perpetuall excellence^u, she must be.
q Apo. 12. And lasting light^v, unto eternity.
1.
r Is. 60. 1. What then remains to satisfie all doubt,
s Apo. 12. 1 But instantly to finde this woman^x out.
t Is. 60. 2. That, we hear her^y voice; and not defer;
u Isa. 60. T' appease all strife, by 'ppealing unto her.
15.
v Is. 60. 19 Christ is the door, scripture the lock^z; likewise,
Is. 59. 21 The Church, the onely key^a, of Paradise.
x Apo. 12. 17. y Mat. 18. 17. z 2 Pet. 3. 16. a Mat. 16. 19.

AN ENDE TO CONTROVERSIE



Lin.
A.13.4.

An End to Controversie
Between The
ROMANE CATHOLIQUE,
AND THE
PROTESTANT RELIGIONS.

JUSTIFIED,

By all the severall manner of wayes, whereby, all kind
of Controversies, of what nature so ever, are usual-
ly, or can possibly be Determined:

A S,

1. By Submission, 2. by Arbitration, 3. by Mutual agree-
ment, 4. by Sentence in law, or judiciary proceedings of
the known and common^y approved Court of Judicature,
respectively provided: 5. by combat or fighting with
our Adversaries, at the same weapon, whereunto, they
have challenged us.

TOGETHER,

With certain Chapters, as precognita's, preceding the
undertaking.

Written by T. B.

Isai. 49. 1. Listen o lles unto me, and hearken ye people from far, &c.

Cap. 49. 26. I will feed them that oppresse thee, with their own flesh;
and they shall be drunken with their own blood, as with
sweet wine.

Cap. 60. 12. The Nation, and kingdome, that will not serve thee, shall
perish.

Printed at Doway Anno 1654.

CHAP. V.

This Church thoroughly agreed upon must necessarily put an end to all Controversies.

AND at one stroak or swarth, mow down all the Controversies that ever did arise, or had their beings: for, all Protestants do agree in this, that *The gates of hell shall never prevail against Gods Church.* But they have thrust this Church into such close and dark corners, caves, and wildernesses, that except they could thrust into hell it selfe, they could not make her more invisible: they all know they must *beleeve the Church*: but they know not what Church it is they must beleeve: they all know, they must *hear the Church*, under the penalty of an *Anathema*, but they know not where she is, or how to find her: the Church which they design to be this infallible School-Mistress, and directresse, which Christ (they say) and his Apostles rendred so infallible) being so invisible, and the elect (whereof (they say) this Church consists) so hard to be discerned from the reprobate, that they are all at their wits ends before they can come to hear a word of wisdom from her mouth: they all acknowledge the Church (because the Apostle says she is) to be the ground of truth, but they cannot agree among themselves which is the ground, having removed the antient bounds, so long agoe. Now,

I suppose we have nothing else to do to put an end to all controversies in Religion, then to evince unto you (especially to the weaker sort) *where*, and *which*, it is, and how you may find this Church. Wherefore as to those learned *Timothies* who have bin conversant in the holy Scriptures from their childhood, let them continue in that which they have learned, but withal let them know (as the Apostle testifieth) they have not learned as they ought to learn: except they know from *whom*, as well as *what*, they have received. For the Apostle affixes both to the learning, and the learner, *knowledge*, of *whom* he hath learned. For though *Timothy* knew the Scriptures from a child, which were able to make him wise unto salvation, &c. Yet when he called to remembrance the unfeigned faith that was in him, he remembred him also, how that that faith, first dwelt in his Grandmother *Lois*, and his Mother *Eunice*. 2 Tim. 3. 15.

And as concerning the common sort of people, behold your own Protestant writers thus speaking unto you. *viz.*

You cannot study the Controversies in Religion, in Field in his number so many, in nature so intricate: or if you could, 2 book of the you have no time or leisure, or if you had, you want Church. c. 2. learning and strength of understanding to examine them. What part of heavenly knowledge then can there be more necessary for you, then to finde out which among all the societies of men in the World, is that blessed company of holinesse, that household of faith, that Spouse of Christ, and Church of the living God? That so you may embrace her communion, follow her directions, and rest in her judgement: to dispute a-

M gainst

Aug. de util. cred. & cont. op. fundidem ep. 118. gainst which, *St. Austin* tells us, is insolent madnesse: to know nothing beyond which (*Tertullian* tells us) is to know all things; to enter into which, the most holy Father *Ireneus* tells us, is to enter into the dwelling place of faith: the spring of truth, and temple of God. Where faith the same *Dr. Field*, *The light of vers. heres. e.* heavenly truth is only to be sought; mercy, remission of sinnes, and hope of eternal salvation, ONLY to be found: No entry into life (saith *Calvin*) but through the conception of her wombe, no feeding but at her breasts, and finally no rule and safety but under her custody und government. Who should better interpret the Word of God then the spouse of Christ, that is united unto God the Word? Wherefore when I have once shewed unto you this Church, I hope I have discovered unto you that one pearl of great price, which when you have but once found out, ye will streightway go and sell all your proper judgements, and opinions, of so little worth, and buy that. For,

4. Field in his booke of the Church c. 2. f. 23.
Calvin ubi supra.

Mat. 13. 45.

As the children of *Israel* (the brazen Serpent once being lifted up) did not molest, or trouble themselves, with (vainly) defending their bodies against every flying serpent that might seize upon them: but finding a more speedy remedy, repaired thereunto, and (looking thereupon) were suddenly healed: so the true Church of Christ once thoroughly erected, stated, and agreed upon, all the sonnes of doubt, would not use such fiercenesse, by so much contending with every poysonous controversie, or flying argument, that may occurre, seize upon, or wound their judgements, but (relying upon Christs perpetual promises of infallibility made

made unto his Church) would speedily repair unto her as to a tender mother, who hath not only compassion in her bowels, earning at the distemperature of her children, but abilities also that are sufficient to heal their wounds, which to shew unto you will be my work, and to find it your security.

But we must climbe up many ascents before we can see this Church; we must give reasons why this Church is not seen of many before it can be seen; wherefore in the first place I shall give you the reason.

CHAP. VI.

Why Protestants cannot discern this Church (which St. Austin saith is so easily to be discerned, so soon to be espied, so every where to be known) Because, *Aug. de Genr. ad lit. c. 14. Aug. de unit. eccl. c. 25.*

Protestants do not beleeeve all the Word of God in beleeeving nothing but Scriptures, for though *All Scripture be inspired of God: yet, all Scripture is not all the Word of God.* For, the Word of God is partly written, and partly unwritten: as that which is written, it self, doth testify, *vi. 2 Cor. 3. 16. 2 Thes. 2. 15* Where St Paul bids the *Thessalonians* that they should hold the traditions which they had learned, whether by word or by writ: upon which words saith St Basil, of such articles as are kept, and preached in the Church, some were taught by the written Word, other some we have received by the tradition of the Apostles

Basil de sp. postles, delivered unto us as it were from hand to hand
Santo cap. in Mysteries: both which, be of one force to godlinesse,
 17. *and these things (saith he) no man will deny, account-*
ing it Apostollicall to persevere firmly, even in unwrit-
ten traditions.

Eccel. 8. 11, To these traditions, the Scriptures themselves
 12. *referre the people of God, when the wise King Sa-*
lomon said, Let not passe the narration of thy Elders, for
they have been taught of their fathers, and of them
thou shalt learn understanding.

Psal. 7. 7. 6. Of these traditions, King David spake when he
 said; *how many things hath he commanded our fathers*
to make known unto their children?

2 John 12. 5. Certainly there is more to be observed then that
 which is written, or else St. John would never have
 said, *Having more things to write unto you I would not*
impart them by paper and inke.

1 Cor. 1. 4. Certainly, St. Paul left some holy decrees and
 ordinances unpen'd, or else he would never have
 said to the Corinthians, *the rest I will dispose of when*
I come.

Heb. 5. 11. Certainly, there were some high points of
 Christs priesthood, beyond that which was writ-
 ten, there insinuated, where it was written to the
 Hebrews, viz. *of whom I have great speech inexplica-*
ble to ut'er: following and tracing herein their Lord
and Master Jesus Christ, where he said, I have ma-
ny things to say unto you, but you cannot bear them
now.

2 Cor. 3. 2. Certainly, there were living, as well as dead, E-
 pistles: impressions upon hearts, as well as upon
 formes and frames of letters: or else (as to the first)
 St. Paul had never termed the Corinthians, *the E-*
pistle

pistle of Christ written, not with *nick*, but with the *Spirit of the living God*: not in tables of *stone*, but in the tables carnal) of the heart. As to the the second, the *holy Ghost* (prophecyng of new Testament) would never have directed his pen man to have thus set down, *I will put my Law into their bowels, and in their hearts will I write it.* Jer. 31. 33.

Certainly, the *holy Apostles* thought meet to cover some mysteries of our faith from vulgar capacities, and by *secret* tradition, to deliver them to such *only*, as were more *fit* and *capable*, or else he would never have said, *we speak wisdom to the perfect.* To this purpose you may read *St. Dionise*, *Evan. c. 8.* *St. Basil*, and *Eusebius*, averring the same. 1 Cor. 2. 6.
1 Ion. Ecclef.
Hie. c. 1. Enf.
1. 1. de demon.

This *Meliority* of registring those sacred oracles (*viz.* in the heart by tradition as lesse subject to corruption) heathens (by the light of nature) could observe. For, saith *Tully*, *precepts of manners are more sweetly sowed, and ingrafted, in a Commonwealth, by observation, and custome, then by written Lawes.* Tully 1. de legibus.

Isocrates could teach us, that the *lively voice* and *Oracles of the mindes*, are more forcible to perswade, of greater account and estimation, then the records of *writings.* This the *Commons of England* must approve of, by their crying up the *Common Law* (which is nothing else but tradition or custome of the Land) above the civil, written, printed, or the statute Laws. And, Isoc. ep. ad Phil. Macedon.

Can the children of this generation in their carnal interest, be so wise, (neglecting the same wisdom in divine affayres, wherein they seem so much to be the children of light) as to think it meet that the perfect documents of the new Law, the Law of truth,

truth, the Law of Grace, the Law of the Spirit, the Law of Life, should be altogether figured unto us, in *dead* and *senselesse* characters?

Shall the infinite knowledge of the holy-Ghost, which shall encrease in us more and more in the latter dayes (daily teaching, and instructing the Church) be restrained and limited to volumes, written so long ago? Shall new doubts, new clouds of difficulties arise, and no new beams (as a reserve) of lights appear (out of the rich treasury of Gods Church) to dissipate those clouds, those mists, those fogs, out of that Tabernacle in the Sun?

Certainly such were the things which were committed to *Timothy* his trust, which he had *heard* (not which was *written*) that he should commit the same to faithful men, that *they* should *teach*, not *read* it, to others also, and that for the avoyding profane, and vain babblings, and oppositions of Sciences.

When St. Paul exhorted the *Corinthians* to be followers of him, as he was of Christ; the first thing that he praised them for, or spake unto them of, was for *keeping the traditions* (according to the Greek) *which he had delivered unto them*.

For not holding fast, and sure this *depositum*, he blameth the *Galatians*.

For obeying which *forme* of Doctrine, from the heart, which was *tradited*, or delivered unto them, he praised the *Romans*, which *forme* was a thing which was to be *heard*, not *read*: to be kept by the Holy-Ghost which dwelleth in us, not in *black* and *white*.

In observation to this *rule, depositum, or traditi-*

on, of the Apostles, St. Paul went up to Jerusalem Gal. 2. 2. (to communicate the Gospel which he had preached) to the rest of the Apostles, lest otherwise he should have run in vain.

In observation to which rule the Apostles kept Councils, and by their examples their successors, after them, and according to which rule, the several Gospel, Epistles, &c. of the new Testament were received into the Canon of the Church: and before such books were received into the fore-said Canon St. Paul denounced unto himselfe, or an Angel that should write, teach, or expound contrary to what they had receive Anathema: for writing Col. 1. 8, 9. afterwards to the Galatians, he tells them, As we said before, so say I now again, if any man preach &c.

How unreasonable then are the demands of those, who require a warrant from the Scripture upon every occasion, for every tradition of the Church, when the Scripture it self is but a tradition and these traditions not only before the Scriptures, were, but the Scriptures themselves, coming after, not only commends, but commands, observation 2 Thes. 2. 15 to be given to traditions, though not written, but delivered by word of mouth.

That some things were delivered by the Apostles by word of mouth to descend to posterity, and that those some things were of equal authority with the Scriptures, first, witnesse Scripture it self in the fore-mentioned citations.

2. St. Chrysostome upon the same text, viz. The Apostles did not deliver all things by writing, but many things without, and these be as worthy of credit, as the other. Chrys. in 12 ad thes. Hom.

Epiph. her. 61 So St. *Epiphanius*, citing the forementioned place of St. *Paul* saith, *we must use tradition*; for the Scripture containeth not all things, and therefore the Apostles delivered certain things, by writing, certain by tradition. And saith

Hier. adv. lu. St. *Hierome*, Although there were no authority, or proof out of the Scripture, the consent of the whole World in this behalfe, should stand instead of a precept: for many things also which by tradition are observed in the Church, have gotten the force, and strength, of a written Law. And saith

Origin priem *Origen*; That truth is only to be beleaved which in
l. 1. de prin. nothing severeth from ecclesiasticall tradition.

And St. *Austin* holds it a plain heretical opinion, to insist onely upon the Scriptures, and tells us, *Aug. cent.*
Cresc. rom. 7. that the traditions of the Church are to be received, and
l. 1. c. 33. mit. beleaved, besides the holy Scripture: and in another
rom. 2. ep. 11. place he saith,

e. 9. rom. 7. Concerning those things which the Scripures make
cont. duas ep. no mention, the custome of the Church or the Constitu-
pel. l. 4. c. 12. tion of our Ancestors are to be held in stead of a Law.
Aug. ep. 86. For,
ad Casulan.

If it were otherwise, the will, and pleasure of Almighty God, would be but imperfectly made known unto us. For,

The Scripture maketh no mention what means God provided for the saving and purging of women from original infection: what for children before the eight day of Circumcision.

Moses the first secretary of the Holy-Ghost was so farre from setting down all things which he received from the mouth of God, that he engrossed the sense and exposition of that which was written:

as Origen and St. Hylary affirms: and ſecretly deli- *Orig. Hom. 5.*
 vered them by inviolable tradition to his ſucceſſors, and innum. *Hyl.*
 that by the expreſſe Will and Commandement of Al- *in Pſal. 2.*
 mighty God. As appeareth by Eſdras, viz. I have
 diſcloſed to Moſes my marvellous things, and I have
 charged him, ſaying theſe words ſhalt thou lay open, *Field l. 4. p.*
 and theſe ſhalt thou conceal. Among which the fore- *236. Andrad*
 mentioned, not mentioned in Scripture were a *deſeſ. l. 2.*
 part, as Dr. Field, and Andradius, both willingly
 confeſſe ! and not onely approve, but prove by the
 authority of S^t. Gregory as an Apoſtolicall tradition,
 viz. that children were ſaved by the faith of their pa-
 rents.

The Scripture maketh no mention of the Baptiſm
 of Infants.

No mention of the proceſſion of the Holy-
 Ghoſt from the Father and the Son.

No mention of the perpetual virginity of our
 bleſſed Lady.

No mention of the celebration of the feaſt of
 Eaſter upon a ſunday.

No mention of the Father his begetting of the
 Sonne, the Sonne his being conſubſtantial with
 the Father.

No mention of the obſervation and change of
 the Sabbath, into the Lords day.

Laſtly to beleve the Scriptures themſelves to be
 the Word of God, is as neceſſary to ſalvation, as
 to beleve any thing which the Word of God con-
 tains. But St. Auſtin tells us that he had never be-
 lieved the Scriptures but by tradition.

*Aug. l. contr.
 epist. und. c.
 4 & 5.*

To know which is a true ſenſe of Scripture, a
 true tranſlation, which are Canonical books of

An End to Controversie.

Scripture and which not, are necessary to salvation, and will you say that these things are not necessary to salvation? Or being necessary that they are mentioned in Scripture? or being not mentioned in Scripture that the Scripture is the whole word of God? Can the Scripture tell you these things? These things the traditions of the Church can tell, must tell, hath told, witnesse St. *Ambrose*, St. *Ferome*, St. *Cyprian*, &c. Witnesse your own Protestant Doctor.

Amb. Ser. 25
34. Jer. ep. ad
Mar.
Cyp. l. 1. ep.
12.

Field l. 4. c.
 20.

Exod. 31. 17
Acts 15. 20.
Jer. 17. 24.
Field l. 4. c.
 20.

Why do you Protestants (then) fly to our tradition in your penury and need, and reject the same tradition when you please? Why do you (against the written word) embrace the tradition and practise of the Church? for, the written word commanded us to abstain from blood, and strangled meats, which all Christians observed from some hundred of years together: you (contrary to that word, and the Primitive Church) feed on those forbidden meats, warranted only by our tradition? Why do you without any precept of Scripture (to use Dr. *Field's* own words) change the everlasting Covenant of the *Sabbath day*, into *Sunday*, or the *Lords day*, warranted onely by our tradition.

Why doth the same Dr. *Field* with the rest of his fellow Protestants, admit the Canonical books of Scripture, as delivered by *tradition*, the chief heads of Christian Doctrine, by *tradition*? The forme and many things (somewhat obscurely contained in Scripture) distinctly explicated by *tradition*? Things not expressed in the Scripture, held by *tradition*? Observations not particularly command-

ed in the Scripture, distinctly necessary by *tradition*? Why blame you us for using, preaching, and approving, what you your selves approve, preach, practise, and allow of: Why appeal you unto Scripture only? Why doth the same *Field* (with his adherents) renounce others as ancient, as behooful and as warrantable, as having as much authority, and custome of the Church, consent of fathers, and testimony of an *Apostolical* Church (which having, he allowes for Apostolical) as the other *Field* l. 4. c. which he steals warrants for from our tradition. 19. p. 242.

For,

By the very same tradition *Irenaeus* that most antient and holy father alloweth the *new Oblation of Christs body and blood*, viz. a tradition from the Apostles. *Ira. l. 4. c. 32.*

By the very same tradition all the antient fathers, *Fulk* in his viz. *Tertullian*, *St. Cyprian*, *St. Chrysostom*, *St. Hierom*, *St. Austin*, &c. approve prayer for the dead, *purgatory* p. viz. as an *Apostolical* tradition, as is observed by Mr. *Fulk*. *Confut. of 36. 2.*

By the same tradition three hundred fathers of the second Council of *Nice*, with *St. John Damascen* defend the adoration of Images. *Concil. Nice 2.*

By the same tradition *St. Austin*, and *St. Chrysostom*, admit a memory or invocation of saints in the self same sacrifice. *Aug. tract. 8 4 in Joh. Chr. Hom. 21. in*

By the same tradition *St Hierom* maintaineth (against *Vigilantius*) the religious worship of holy reliques, viz. by the Custome of the Church, and consent of fathers, and is the consent and custome of the Church and fathers authority sufficient for you, & is it not for us? Can you allow of tradition only to

An End to Controversie.

serve your own turnes, and disallow those things unto Catholiques which are grounded upon the same authority? Why do you pick and chuse from tradition what you please, and will not so much as allow us what you leave? What prerogative above the rest of the World have you, that you may do as you think fit, and we must do but as you please? Do not your own Consciences by this time tell you that you have used us too too bad? Let good nature work a little, I know you cannot beleieve that Gods Word, folded up in Characters; or letters, figured with inck, painted, or impressed on paper, should add such awe, or reverence, over the unwritten verities of God, which are ingrafted, and preserved, in conservatives that are more noble (*viz.* the *heart* of man, the *mouth* of the Church, the lips of her Priests, the fiery tongues of her Apostles,) that you should utterly abolish them: or what, or as many of them, as you please, and when you please without the imputation of the highest sacriledge if not idolatry? For,

May there not be an idolatry committed unto *paper, parchment, letters, volums or figures*, as well as unto *wood, glasse, stone pictures, or graven Images*.

Do not so much despise the way of teaching, whereby God himself, instructed his peculiar people, from *Adam* until *Moses* time: for the space of two thousand years.

The way where by his only begotten son built his Church, who *preached*, but never *pen'd*; *commanded*, but never any one precept to be *writ*: in-
structed

frustred every creature by word of *mouth*, charged every one that they should *hear* his Disciples, as himself, that they should give *ear* to whatsoever they should *say*, or *teach*, but never gave any such charge that all should *only beleeve* what they should write.

The way which his Disciples took to plant his Gospel: *Paul planted*, and *Apollon watred*, and God gave encrease, and conversion into multitudes of Nations; Tongues, and people, before ever *pen* was set to *paper* or the divine truth beholding to the *presse*, how then can Protestants discern the true Church of God (which is the *pillar* and *ground* of all truth) by the Word of God when they doe not beleeve all his Word? Nor that Word of God which testified the other to be his word: that Word of God which the other (which they prefer) refers the people of God unto: the *living Epistles* of our Saviour Christ: which were written not by the *penmen* of the Holy-Ghost but by the *Holy-Ghost* himself making thereby composures upon the hear-
Ec 8. 11. 12.
 Psal. 77. 6.
 2 Cor. 3. 2.
 Jer. 31. 33.

of men.
 And therefore the *innocent* (that was so *effectual*) way of disputation and conviction of hereticks in the primitive times, was after this no lesse prevalent, then perswasive manner of proceedings with, and conversion of hereticks: and they are the words of that most ancient and primitive father *Irenaeus*, scholler of St. *Policarpus* who was scholler to Saint *John* the Evangelist by whom and the rest of the *A-*
Irenaeus l. 4.
 c. 3. apud En-
 feb. l. 4. c. 13.
 postles he was made Bishop in the City of *Smyrna*, viz. He (meaning Saint *Policarp*) taught alwaies
those things, which he had learned of the Apostles, and

which the Church delivereth which are only true, which may be proved by the consent of all the Churches: and by the Bishops, which succeeded after : and a little after He protested openly that he had received of the Apostles themselves that only and sole truth which is delivered by the Catholique Church.

The same *Irenæus* writing to one *Florinus* his old acquaintance in the school of Saint *Policarp*, and then begining to be an heretick in *Rome*, saith as followeth.

Iren. ep. & Ensch. l. 5. c. 19. These opinions of thine of *Florinus*, (to speak friendly) are not true, nor wholsome, they are repugnant to the Church: these opinions thou receivest not by tradition, from the Priests, that before us were schollers to the Apostles.

Cant. l. 7. Thus we see the primitive Christians beleived tradition to be the principle means that was to be used for a right understanding of the divine verity, as the common road unto the Catholique Church, and the high way to heaven: the footsteps, of the flock of Christ, the tents, that were pitched by his own sheapherds: the direct, beaten, and unerring path of *Isay*, the touchstone of truth, the *Pilates staffe*, the broad seal, of the Kingdom of Christ, which once broken any thing is Religion; and every thing, is lawful.

John 6. 9. The Scripture is a large field, full sown (with the precious wheat of the Gospel) by the hands of the good husbandman, and a sea that hath good fish (though bad for some) enough, for every one that will cast his net therein, but tradition (like the ladde, from whom the five barley loaves and the two fishes were received that fed so many) must be the deposi-

that muſt work ſo great aſſurance of a truſh (not only) that *Jeſus is that Prophet that ſhould come into the World?* But aſſure us alſo as (concerning him) how thoſe prophecies are to be truly underſtood.

Although the Scripture be the Word, and the Word is God, and Chriſt himſelf, yet tradition muſt be the *Woman of Samaria*, for whoſe ſayings ^{John 4 39.} ſake Samaritans muſt firſt beleve: though when this woman of *Samaria* (this tradition) hath once called, and brought us to this Word (this Chriſt) and taught us who it is, and what he hath ſaid, then for the Words own ſake ye muſt beleve not for the womans words: you may hear him then, your ſelves: but ſhe muſt bring you to him.

CHAP. VII.

What Traditions are to be held for Apoſtolicall.

Catholiques and Proteſtants herein do both agree: Catholiques; thus. viz.

(With *S^t Auſtin*) That which the univerſal Church doth hold, and was inſtituted by Councells, and have been ſtill retained in the Church, this we may juſtly beleve, to have come from no other authority, then from the Apoſtles: and as the ſame father declareth in another place, viz.

Aug. l. 4 de Bapt. c. 24.

That cuſtome which men before us (looking upwards *Aug. l. de B. cont. Don. c. c.* to antiquity) did not finde to have been ordained by them that

that came after the first ages, is rightly beleeved to have been delivered by the Apostles.

Protestants thus, viz.

Field in his (With Doctor Field) in his book of the Church
book of the where he saith,
Ch.c.18. fol.

224.

Whatsoever the most famous have constantly, and uniformly, delivered as a matter of faith, no man contradicting (though many other Ecclesiastical writers be silent, and say nothing of it) likewise what the most famous in every age constantly delivered, as matters of faith, and as received of them who went before, in such sort as that the contradictors and gainsayers were in their beginning noted for singularity, novelty and division: and afterwards in processe of time (if they persisted in such contradiction) charged with heresie: these things we admit, as coming from our first authors and founders of our Christianity.

But if I should but borrow so much patience from the Reader, as to use such a digression here as the justice of the cause would give me leave, I should make it no great difficulty to prove all those Catholique tenents, (so much disproved of by Protestants) to be Apostolical (and that by their own rule of Apostolical traditions) and consequently their own to be heretical, in denying that tradition, but I will only instance in two or three particulars, which no man can deny, seeing so many of their own Religion, have acknowledged, and confessed the same, as concerning the Popes supremacy and infallibility of the Church of Rome: all Protestants have been and are contradictors and gainsayers of the same, notwithstanding the same is confessed by the Centurists to have been acknowledged by Ter-

Cent. 3. c. 4.

Col. 84. ibid.

Col. 84 & 58

tullian

tullian, before the dayes of *Constantine*: as also by *Iren.* l. 3. c. 3.
St. Cyprian, and all those, which most deserve to
 be called *the most famous of all ages*: even to the
 daies of *Irenaus*, who beleevd and avouched the
 same. *adv. her.* *Iren.* l. 4. c. 45

So concerning the iacrifice of the Masse, the
 most famous of all ages, *St. Cyprian* (so confessed
 by the Centurists) *Tertullian*, *Nazianzen*, *St. Am-*
brose, who in expresse tearms calls it saying of
 Masse) up even to the very time of *St. Ignatius*,
Scholler and contemporary with the Apostles:
 who in expresse tearms called it, a *sacrifice*, *offer-*
ing, or *immolation*, in these very words, *Without*
a Bishop it is not lawfull to offer, or immolate the sa-
cristice. *Cent.* 1. c. 4.
col. 83. *Tert.*
de cultu sem.
Nazian. in-
vect. 1 *Jul.*
cent. 4. c. 4. co.
 295.
Ambros. l. 5.
ep. 33.
Ignat. ep. ad
Smyr.

So concerning prayer for the dead, invocation of
 Saints (as antient as Christianity it self) always used
 and practised in the Church, and so acknowledged
 by the Centurists, and by *Calvin* himself to have
 been above a thousand years, no beginning of any
 of these particulars (and many more as antient as
 these) shewed by either of them, undeniably anti-
 ent: and yet denied by novelty: whose *gainsaying*
 and *denials*, were in their beginning *noted for singu-*
larity: and afterwards for their *wilful persisting in*
such contradiction, arraigned, and condemned of
 heresie, by a whole *Senate* of Christendome: and
 yet all this will contain them no more within the
 unity of the Catholique Church, then if they had
 been so many *Sampsons*, and the tradition of that
 Church, and decrees of Synods, no more then so
 many *new ropes*, and *green wishes*, and lay not faster
 hold on their obedience to that Church, then a spi-
 ders

ders we b can hold so many lions. Thus neither their own nor Catholique rules for Apostolical tradition can work upon them.

CHAP. VIII.

It is impossible to convince hereticks but by tradition, and that tradition is the onely way of convincing them.

*Fild l.4.
Euseb. l. 1.
hist.
Epiph. her.
61.*

*Beza cont.
Trinitar.
Whit. con.
Cartwright.
Barlow conf.
of Hamp. C.
pag. 13.63.*

TO convince hereticks is necessary to the salvation of the Church: this *Tertullian* and *Vincent Lyrinenfis* shews, cannot be done but by tradition; this *Dr. Field* acknowledgeth. By this *Eusebius* acknowledgeth *Tertullian*, to have repressed the *Marcionites*; *Iraeneus*, the *Valentinians*: *St. Cyprian*, the *Novatians*: *Epiphanius*, the *Apostolicks*: *St. Hierom* the *Heluidians*: *St. Austin* the *Donatists*: *Athanasius*, the *Arians*: and why not *Catholiques*, the *Protestants*?

To this our adversaries themselves do run to supply their wants: as *Beza*, against the *Trinitarians*: *Whitgift*, against *Cartwright*: by this, the *Protestant Bishops*, proved confirmation, absoluti-
on, signe of the *Crosse*; without this *Beza* acknowledgeth the blaspheming *Arians*, *Nestorians*, *Eutichean* heresies, could never be sufficiently e-
vinced, viz. Without the terms of *Essence*, *Per-
son*, *Nature*, *Property*, which were all borrowed
from

from tradition. Now you that will have nothing but *Scripture* to be allowed of, *Scripture* to be all-sufficient, nothing to be sufficient without *Scripture*, how will you have it to be all-sufficient?

CHAP. IX.

That common Objection against the tradition of the Church answered; viz.

ALL *Scripture* is inspired of God, and is profitable to teach, to argue, to correct, &c. That the Man of God may be perfect, &c. *Object.*

If nothing else were profitable besides the *Scripture*, to make the man of God perfectly instructed to every good work, then it would follow, not only that *all*, but that *every* part of *Scripture*, *every* Epistle, *every* Chapter, *every* verse (which is *some* *Scripture*) would do the work. For every *peice* of *Scripture* is *Scripture*, and may be included within the word *all*, and be *sufficient* without the rest, as well as the whole written *Scripture* (which is but part of the word of God) may be sufficient without that which is unwritten. *Answ.*

All *Scripture* is *profitable*, but all is not *sufficient*: and besides, if all were taken *inclusively*, for *onely* that which was *then* written, then all would ex-

An End to Controversie.

clude a great part of the Scripture which is written. For when St. *Paul* writ that Epistle to the *Corinthians*, St. *John* had not *then* writ his Gospel, the *Apocalips*, and other books of Scripture were not *then* written: and if all be taken (as some Protestants do take it and translate it) for the *whole*, then the *whole* was spoken of, before the *whole* was extant. But,

Mat. 19. 9.

Col. 2. 22.

1 *Pet.* 1. 18.

If you will see the Legerdemain, behold Protestants generally complaining ag'nst us, *viz.* That we by maintaining this tradition do thereby that which Christ reprehended, to wit, prefer the traditions of men (which *Paul* condemned) which *Peter* exempted all Christians from, before the written Word of God: It was fairly offered, and it was calculated for the meridian of those who were willing to be deceived; for as for such as are resolved to keep their own heart within their bosomes they may easily understand that Christ there only reprehended the fond and frivolous pharisaical tradition, or depravation of the law, called *Diuteroses*.

St. *Peter* only spake of the superstitious errors of the *Gentiles*, from which we were redeemed by the blood of Christ. And,

St. *Paul* only forewarned us of the vain *Sophisme* of the Philosophers, not of the *traditions* of the Apostles, which traditions (as hath been formerly shewed you) you your selves approve of, and do seek unto, when you are in more want of argument against one another, then of finding fault with us.

Field &c.

Behold them enditing us of two heinous crimes.

An End to Controversie.

101

1. That we charge (hereby) the Scriptures of imperfection. 2. That hereby, we rely upon humane interpretations and uncertain traditions: but this is that we do, and that is all, viz.

We grant (with *Irenæus*, and *Vincentius*) the Canon of holy Scripture to be perfect, a perfect light to our feet, a *lanthorn* to our pathes, a perfect rule of faith, provided (as they provide) that the line of propheticall and Apostolicall interpretation, be leveled, according to the *squire* of Ecclesiasticall and Cathelique sence, (being it is the nature of all Laws, whether civil or divine, to have their constituted Judges: as it is written in the Divine Law *Dent. 17.* it self, viz. *If any thing be hard or doubtful thou shalt go to the Priests of the Levites stock, and shalt follow their sentence*) we cleave unto no humane or uncertain tradition, but anchor our faith on that which is divine, certain, and infallible: on such authentical and warrantable rules, as *Field* himself approveth to be such (as I have also shewed already) as descending either from Christ, or from the Church, his holy, and undoubted spouse.

We make not (hereby) the authority of the wife, *As Sparks alleageth pa. 83. 82.* to be before the husband Christ, or the written Word of God, to be inferiour to the authority of the Church, and to have its canonical credit thence. Did the blessed Mother of God make him to be God, because she bare him in her wombe, brought him into the World, gave him suck, and brought him up?

Behold them Martialling six Fathers in a rank *Billson part 4 pa. 581. Reynolds, Contr. 1 p. 919.* (*viz.* St. *Austin*, St. *Chrysostom*, St. *Cyril*, St. *Ambrose*, St. *Athanasius*, *Vincentius*, with divers

Field l. 4.

others) all maintaining the sufficiency of the Scripture alone, in all necessary points of faith; behold I will bring you St. *Austin*, telling you that they abuse St. *Austin*, St. *Chrysostom*, shewing you how they mistake St. *Chrysostom*, St. *Cyril*, declaring how they wrong St. *Cyril*, St. *Ambrose*, making it appear that they injure his true meaning, St. *Athanasius*, testifying how far from candor and ingenuity they are, in their unjust dealings; *Vincentius*, *Origen*, and St. *Hierom* to do the like, if it be more fitting for them, to interpret their own, then they their meaning. For,

Aug. li. 10. de Gent. ad lit. ca. 23.

Bilf. 4. p. p. 582. 589.

Orig. in leu. hom. 8. and

ca. 6. Ep. ad Rom. 1.

Bilf. ubi supra. Field

in his appen. 2. p. 5. 8.

Dion. l. Ec. Hier. c. ult.

Orig. loco citato.

Aug. de Bap. con. Donat.

li. 5. c. 23.

Origen in c. 3. ad tit.

teste. Pamphilo in

Apol. pro. Orig.

Both St. *Austin*, and *Origen*, say; First St. *Origen* in *leu. hom. 8.* and *fantis*, is not at all to be beleev'd, unless it were an *Apostolical tradition*: How is the Scripture then sufficient? or is not that a matter of faith? what can they say to this? all that they can say is, that which they do say, which is as good as if they had said nothing, viz. Surely this place was secretly corrupted; but was *Dionysius* also corrupted, who spake the same? Was *Origen* also corrupted who saith the same of that particular, and others also? to wit, *The Church received a tradition from the Apostles to Minister Baptism also to Infants*. Was this other place of St. *Austin* also corrupted, viz. *Though the Apostles commands nothing hereof; yet the custom which was opposed herein, against St. Cyprian, is to be beleev'd to proceed from their tradition: even as many things be, which the whole Church holdeth, and are therefore well beleev'd to be commanded of the Apostles, although they be not written*. Was this other place of *Origen* corrupted also, viz. *He is ap Heretick,*

who

who professeth himself to beleeve in Christ, yet beleeve-
eth asherwise of the truth of Christian Faith, then the
definition of Ecclesiastical tradition containeth. How
is the Scripture then sufficient of its self, by the
Testimony of these Fathers? Now let but those
Fathers explain their own meaning of those very
words, and you will see, how that these Protest-
ants, are but hunters after the prey of words and
Syllables, and not after the true sence and mean-
ing of those Fathers; for then they might have
heard St. Cyril, and St. Chrysostom, &c. plainly
telling them how they meant the Scriptures to be
sufficient, viz. in these words, *The Scriptures are*
taught to contain all things necessary to salvation,
(how?) as the universal ground, seed, or root, from
which, whatsoever we beleeve, may either mediately
or immediately be gathered: but by whom? there's
the question; for there is no question but the
Scriptures are, if our private understandings were,
sufficient.

Cyrl. li. 12.
ca. ultimo
Chrys. Hom.
3. in 2 Thes.
2. 2.

I shall only aske those, who would be satisf-
fyed, whether they beleeve the Apostolical tradi-
tions or not? If they say not, they rebel against
the Scriptures, who commandeth them to keep
fast that which was tradited unto them, by the
Apostle, by word, as well as by writ: but I know
their answer will be, that they would beleeve
them, if they knew them to be Apostolical; so
they may say of the Scriptures, for how do we
beleeve the Scripture to be the Word of God, but
by the Tradition, of the Church? the same Tradition
whose Authority serves for the one, may serve
for both; but they will say, there are many Tra-
ditions

ditions which are questionable; and I may say, there are many bookes in Scripture, which are questioned: but by whom? By the same men that question the tradition: by the same men that will question any thing: if there be not a power to tell me, what is questionable, and who shall question, and what is out of question, they may question what they please, and solve it he that can: but the reason why they suffer the Scripture, to be questioned, and question some of it themselves, and cry up the rest, and what they please of it, to the highest estimation, and make their own questioning of the tradition, the tradition questionable: is, because they can make the Scripture speak their own pleasures, and so they cannot make the tradition of the Church: and why the Churches testimony for these things, her practise and asseveration from age to age, from time to time, from man to man, may not be as sufficient for our beleefe, as the same tradition is to make us beleefe the Creed to be the Apostles, or the Scripture to be the Word of God, I see no reason: who saw the twelve [Apostles, each Apostle bringing in his severall article of the Creed? Who ever heard a pen scratch upon the paper, or parchment of any of the Pen-men of any of the books of Scripture? Who ever saw an original Copy? or if he did, how will he know it to be an original but by tradition?

CHAP. X.

The tradition of the Church taught to be observed by S^r Paul, and by all the Ecclesiastical histories.

SAINT Paul doth plainly tell such men, and brings such *Rovers* in Divinity back, to their first principles, viz. *Whereas you ought to be Masters of your time*, saith he, *you need to be taught (again) your selves, what be the elements of the beginning of the Words of God, being such, as have need of milke (where by Elements and milk the form of Doctrine and depositum (which were plain and easie) are to be understood) and not strong meat (meaning the Scripture which was hard to be understood, as in the Scripture it selfe it is acknowledged) for every one that is partaker of milk, (saith the Apostle) is unskillfull in the word of justice, for he is a child: but strong meat, is fit for the perfect: and them that by custome, have their senses exercised, to the discerning of good and evil.* Heb. 5. 12. Heb. 5. 13. Heb. 5. 14.

Wherefore saith the same Apostle, in another place, *inter-mitting the Word of the beginning of Christ, let us proceed to perfection: not again (where note that it was don already before this Epistle was writ) laying the foundation of penance from good works, and of faith towards God (which foundation must be wanting if tradition be not allowed of) and the doctrine of baptisme (without which we must crosse*

true, and faithful, the most deserving, and most grateful of all Churches that ever were in the world: Nay, yeilding more fruits, then all the world besides. And what is more the conversion of all Nations in the world, to be but so many fruits of her labour? and therefore questionless the Nation to whom this Kingdom should be given, that should yeild *Christ* such exceeding fruit. For,

Who (in the very beginning) were more obedient unto the Command which *Christ* gave unto all his Apostles: viz. that they should teach all Nations: then the two Apostles that first founded the Church of *Rome*: viz. *S. Peter* and *S. Paul*? From what City, Church, or Country, were there more Epistles sent? more Scriptures written? then from the Church of *Rome*? The Epistle to the *Galathians* from *Rome*; the Epistle to the *Philippians* from *Rome*; the second Epistle to *Timotheus* from *Rome*; the Epistle to the *Hebrews* from *Italy*; the Epistle of *Saint Paul* to the *Romans*; all these Epistles written by *Saint Paul*, were either from *Rome*, or to the *Romans*, or from *Italy*; but only to particular men, particular Churches, or particular Countreys, but *S. Peter* once seated in *Rome*, writing from thence under the stile of *Babylon*, (by reason of the resemblance which it had (at that time) with *Babylon* the great City of *Chaldea* for magnificence, Monarchy, resort, and confusion of people and tongues, its being the seat of superstition, and idolatry, the slaughter-house of the Apostles, and primitive Christians; and therefore so termed by *S. John*, *Apoc. Apoc. cyp. 6. and 17.* no Authour in the world, making

making any the least mention of Saint Peters being ^{1 Pet. 1.}
in any other *Babylon*) writes his Epistle General to ^{verse 2.}
all that were scattered through Pontus, Galatia, Ca- ^{1 Pet. 5. 1, 2.}
padochia, Asia, &c. requiring their obedience as
one that had taken the oversight over the whole flock
of God, like a true Vicar General of Christ,
as appears by his calling Christ the chief Shep- ^{Ibid. verse 4.}
herd: and by his second Epistle general written to
all the faithfull, viz. to them that have obtained the
like faith, &c. taking a special care of them after
his decease, which no man doth of any family, but
he that is the Father or the Master thereof, which ^{Ibid. ver. 15}
way of writing, as one having authority, neither
Saint Paul nor any of the rest of the Apostles e-
ver used.

What Kingdom, what Nation, what mountain ^{Rom. 1. 8.}
(that filled the whole world) can this be, but the ^{Iren. l. 3. c. 3.}
same from whom chiefly began the conversion of ^{Tert. l. cont.}
all Nations? In so much that even in both their ^{Judeos ca. 3.}
times, the whole earth was filled with the salvation ^{Cyp. de unit.}
of the Lord, as appears by all those citations in the ^{ecc. Ashan. l.}
margent, as well first out of the holy Scriptures, as ^{de hum. verb.}
secondly by the antient Fathers, as appears by se- ^{St. Chrys. &}
veral Epistles which Saint Gregory writ since to the ^{Hier. in cap.}
Bishops of the East, to the Bishops of Africa, ^{Math. 24.}
Spain, Sicily, France, England: the same you also ^{An. ep. 78. &}
may find verified by our own Countryman, vener- ^{8. ad Hes.}
able Bede: What could witness her more to be ^{The. in l.}
the Queen regent of the Worlds Empire? And, ^{de leg. also}
^{Leo the great}
^{ser. 1. de san.}
^{Pet. & Paul}
^{Be. in c. 6. ca.}
^{St. Ber. l. 2.}
^{ca. 7.}

Doth not Saint Bernard in his disputation before
Rogerius King of Sicily there, make it good, how
that all the Countries and Nations of the Earth from

East to West were under the obedience of the Popes of Rome. And,

St. Prosp. l. de ingrat.

Doth not Saint *Prosper* even about the fift century thus sing.

Sedes Roma Petri que pastoralis honoris facta caput mundi quod non possidet armis Religione tenet--- doth he not call her there, *the head of the World*, even as she was *the residentiary seat of the pastoral dignity of Saint Peter*? And tells us that she still maintains the same *superintendence by her Religion*, which she had lost by *armes*.

Doth not *Victor* call her *the Head of all Churches*?

Vet. l. de pers. vand.

And, *Vincentius* the same? And,

vinc. in com.

Justin. ep. ad

Jo-que habet

in codice.

The Emperour *Justinian*, the same like-wise?

Aug. in Psa.

cont. part.

Donde utili-

tati cred. c.

17.

Ang. op. 162

Doth not Saint *Austin* that was before them, bid us *number the Priests even from Peters seat*, and see who succeeded one another, saying, that that was the *Rock* against which the proud gates of hell should never prevail. And in another place,

That that was it which had obtained the top of authority. And in another place,

Aug. l. con. 2.

ep. pela. c. 1.

ad Boniface.

Hier. ep. ad

Damas. Hi-

erom ibid.

The principallity of the Apostolical chair alwaies flourished in the Roman Church? And,

Doth not Saint *Hierom* a little before him, though in his time, call *Damasus* (the Pope of Rome that was in his time) the successor of the fisher-man, communion with his holinesse, communion with Peters Chair; that Church, that Rock: prophanesse to eat the paschal Lamb out of that house, a scattering, not to gather with him, as much as not to be Christ, but Antichrist. And,

Doth

Doth not *Tertullian*, even between the second *Tert. l. de* and third Century that was before them, teach us *prescript.* how to find the succession of the true Church, by running along the line of Popes up to the very rock it self *St. Peter?* And,

Doth not Saint *Irenæus*, living even between the first and second Centuries, tell us how that all other Churches ought to repair to the Church of Rome by reason of her principallity over all other Churches, by reason that she hath the keeping of the tradition, descended unto her from the Apostles, as hath been acknowledged (saith he) by all Christians that live in any part of the World? Doth he not call the Church of Rome, the greatest, most antient, and most known Church to all the World? And in another place,

Doth he not say that there we ought to learn the truth, where the gifts of the Lord are placed, with whom is that succession of the Apostles? And doth he not hold the gifts of the Lord to be placed there, and the succession to be hers, when he tells us that she is the keepresse of that faith of ours: and that she without danger expounds unto us the Scriptures, neither blaspheming God, nor dishonouring the Patriarchs, nor contemning the Prophets.

This reverend regard toward the Church of Rome, as of her being the only keepresse of our faith and interpretesse of the divine oracles (bred in the hearts of primitive and sober Christians) was it which made *St. Cyprian* say,

They are so bold to carry letters from prophane schismatics to the chair of Peter and the principal Church, whence Priestly unity arose, not considering the Romans to be them whose faith was praised by the Apostles mouth,

Cyp. ep. 55. n.c. 6.

mouth, to whom misbeleefe, cannot have acceffe.
And,

Saint Hierom, Know ye that the Roman faith,
Hier. Apol. commended by the Apostles mouth will receive no such
advers. Ruff. deceits, cannot possibly be changed though an Angel
l. 2. c. 4 taught otherwise? And again,

Hier. proem.
l. 2. com. in ep.
ad Gal.

Will you know Paula, and Eustochium, how the A-
postles hash noted every Province with their propri-
eties? The faith of the people of Rome is praised. Where
is there so great concourse to Churches and Martyrs se-
pulchres, where soundeth Amen like thunder from hea-
ven, or where are the Temples (void of Idols) so sha-
ken as there?

Thus much concerning what estimation the an-
tient Fathers had of the Church of Rome, viz. her
being the building, that was built upon the Rock,
against which the gates of hell should never prevail.
Her being the Kingdom that was bestowed by
Christ and the Nation to whom it was given, to
whom as to a proper judge, and an impartial Inter-
pretresse of Gods Word, all faithful people (in
their opinion) ought to repair. Now you shall see
of what opinion the same antient Fathers were con-
cerning her Bishops being Peters successors, and of
their right to enjoy his priviledges so farre as they
did concern authority, to rule and govern the whole
Church, and if both these be such, no man will de-
ny eithers authority. For the first I hope is suffi-
ciently proved. For the second, whether it be so
or no, let us hear what these antient Fathers also
shall relate unto us.

DIVISION V.

The ancient Fathers of the Primitive Church believe the Popes of Rome to be by succession Heads of the universal Church.

St. Chrysostom tells us, that the care of feeding those sheep which Christ redeemed with his blood, he committed as to Peter, so to his successors. For this cause,

S. Hier. calls the Pope of Rome, chief, and highest Priest.

St. Ambrose, the Ruler of the House of God. For this cause,

St. Austine derives the lineal succession of the Popes of Rome from Peter.

Optatus, the lineal succession of the Popes of Rome from Peter. For this cause

The Prerogatives of the Church of Rome, are called Peters right.

Her dignity, Saint Peters honour.

Her greatness, Saint Peters reverence.

Subjection to her, Subjection to Saint Peter.

Messages from her, Messages from St Peter.

Things done by her, things done in St Peters presence.

Lands and possessions given to her, Lands and possessions given to Saint Peter.

Her Territories and Lordships, S. Peters Patrimony.

Hier. ep. 123

Amb. com. in

1 Tim. 3

Aug. ep. 165

ad Gen. 7.

Opr. li. con.

parm. Lec.

ep. 45. ibid.

& ser. 1. in

anniv. as

sum sua. ep.

87. ep. 24.

ep. 4. placi-

na de vis.

pont in Joan.

7. Pope

Innoc. 3.

Extract. per

venerabilem,

qui filii sunt

l. gitiini.

Abbas Ve-
ſperg. in
Chron. H. n.
5. Ornuſer.
de 7 verb.
Ecclſ. in
pal. latera.
Greg. Regiſt.
l. 4. ep. 34.
l. 7. ep. 69.
Platin. de.
viſ. pon in
Greg. 7.
Popes in
their letters;
Sub analo
Piſcatoris.
Pope Inno. 4
extra cap.
majoris de
bapt. & ejus
effect.

Her Revenues, *S. Peters Royalty.*
Her good will, *his favour.*
Her communion, *his peace.*
Her indignation, *his curſe.*
Her ſignet, *his ring.*
Her Chair, *his Sea.* If this will not ſuffice,
O all ye Nations of the world, bear witneſs

DIVISION VI.

To the Pope of Romes Supreamacy.

FOR, to her Tribunal, as the ſupream and high-
eſt Judge on earth, and Anchor of our faith,
and to him that is her mouth and ſpeaker, as to an
Oracle of truth, the faithful of all Nations have
evermore directed the ſams of their belief: the
greateſt Clerks, their books and writings: the moſt
famous Councils, their Canons and Decrees; the
moſt holy Biſhops, their cauſes, that they might be
examined by her; faults, puniſhed by her; abuſes, re-
formed; faith approved; hereſies condemned; de-
crees eſtabliſhed; ſentences reverſed; and all by
her. As their Letters, Complaints, Suits, Embaſſies,
Petitions, and Appeals from all places of the world,
do manifeſt. For

To her Flavianus, Patriarch of Conſtantinople,
appealed from the ſecond Council of Epheſus in the
dayes of Pope Leo.

Arbinaſius Biſhop of Alexandria, implored her
ayd from the Oppreſſion of the Arians, in the days
of Pope Fulvius.

S. Chryſ.

An End to Controversie.

235

S. Chrysostome (deposed in a Council of many Bishops of the East) fled for safeguard under her wing, in the days of Pope Innocent.

To her, Theodoret; to her, Salvianus; to her, Priscillian, (condemned in a Synod at Cesar Augustum) were fain to appeal.

To her, Valens; to her, Ursacius, came to give an account, and crave pardon for their treachery against Athanasius.

To her 225 Bishops (banished their Seats by King Thrasimund) fled for relief, and were all honourably maintained at his own charge. What hen ever gathered so many chickens under her wing?

To her, Justinian the Emperour, sent the profession of his faith in the days of Pope Agapetus.

To her, Eutychius, Patriarch of Constantinople.

The like in the days of Pope Vigilius. To her, Proterius, Patriarch of Alexandria: the like in the days of Pope Leo.

To her, S. Augustine sent his works to be examined and amended, in the days of Pope Boniface.

To her, Possessor a Bishop of Africa sent his commentaries upon S. Paul, in the days of Hormisdas.

To her, S. Hierome, his explication upon the Creed, in the days of Pope Damasus.

To her, the Council of Chalcedon sent their canons, in the days of Pope Leo.

To her, the Meleuitan Council in Numidia, sent the cause of Pelagius, in the days of Pope Inno.

To her, S. Cyprian, the Primate of Africa, sent the Decrees of the Council of Carthage, in the days of Pope Stephen.

Synod. ad leo. con. Melem. 10. 2 p. 601. & inter ep. Aug. 92. & Cyp. rescript. Hier. dial. advers. Lucif. Chrys. ep. 1. ad Inno. Tom. 5. Socrat. l. 2. ca. 25.

Hic. in Sym. exp. ad Damas. Ang. the East voyd, and to punish with Ecclesiastical cens. 2. epif. pelag. li. 10. c. 1. Theod. ep. ad Leonem commẽ. ejus in Paul prefix. To her, S. Chrysostome sent Letters to request a pronouncement of the proceedings of the Bishops of the East voyd, and to punish with Ecclesiastical censures the Authours of that disorder.

To her, Athanasius complained of the wrong offered unto him by the Emperour, and a great Assembly of eastern Bishops, (who wrongfully thrust him out of his Bishoprick) were by her rebuked for their rashness, and he restored by her Pope Julius.

Idem in ep. ad Renatum presbit in rela. S. Synod. ad S. Papam leonem. To her, S. Hierom sued, viz. If any thing be here unadvisedly set forth, we intreat it may be amended by thee, who holdest the faith and seat of Peter, in the days of Pope Damasus.

To her, S. Austin the like in the days of Pope Bon.

To her, Theodoret made supplication in the days of Pope Leo; viz. I humbly request and beseech your holiness in this case to aid me, appealing to your just and upright judgement, and command me to come before you: And in his Epistle to Renatus the Priest, I beseech thee (saith he) to perswade the most holy Archbishop Leo, that he use his Apostilical authority, and command our appearances before his Council. For that holy Seat holdeth the Stern of Government

over all Churches in the world.

Oflander in ep. Cent. 4. 182. Leo ep. 59, 60. ejus. d. in Hebeur inter ep. Hormisdæ. Tom. 1. epi. Rom. pont. extra. in decretis. Agap. si. 10 2. To her, the Fathers of the Council of Chalcedon supplicated to have their decrees confirmed in the days of Pope Leo, calling him their Head, his Highness; themselves, children.

To her, the Emperour Marcyannus prayed that the same faith which was there defined, might be confirmed.

To her, the Council of Arles petitioned, that Letters might be directed to all for uniform observance.

of

tion of Easter-day throughout the world, in the days of Pope Silvester, in the time of Constantine the Great.

To her, the Emperour *Justinus* referred the questions of faith presented unto him by the Bishops in the days of *Hormisdas*, requesting his resolution.

Concil. 553
or 551. So-
son. l. 8. c. 3
Socrates. l. 5
ca. 16.

To her, the Emperour *Justinian* humbled himself in the days of Pope *Agapetus*: adoring his holiness, and beseeching him to advance *Mennas*, a Catholic, to the Patriarchal Seat of Constantinople, in stead of *Anthymus* the Heretick.

Theod. eccles.
Hist. lib.
cap. 13.

To her, *John Chrysostom*, Patriarch of Constantinople; *Theophilus*, Bishop of Alexandria, intreated, that *Flavianus* the Usurper of the Seas of Antioch might be pardoned: and after the death of *Paulinus* be installed in his Bishoprick.

Theod. ibid.

And although he were favoured and honoured by all that part of the world that is famous for the rising of the Sun, and looked upon with the favourable aspect of all those rayes of Majesty that the Emperour *Theodosius* could shine upon him: yet, he could never be peaceably enthroned until he sent *Acatius* (the famous Bishop of Beraa) with many other illustrious Prelates, to the Sea Apostolick, in the days of Pope *Damasus*, by whose condescension at last, he quietly enjoyed that seat.

Leo. ep. 1. ad
Episcop.
Camp. & c.

She writes Letters to the Bishops of *Campania*, *Picenum*, and *Tuscia*, by the hands of Pope *Leo*, her Bishop, How far her constitutions did oblige them all.

Leo. ep. 87.
& ep. 83. ad
Turb.

She summoned the Bishops of *Tarracone*, *Lusitania*, *France*, and *Carthage*, to a General Council in the said Popes time.

Niceph. l. 13
c. 34.
The Centu-
rists Centu.

She thundred her sentence of excommunication against *Arcadius* the Emperor, and *Endoxia* the Empresse, and *Theophilus* Bishop of *Alexandria*.

Liberatus c.
18

She excommunicated *Acasius* Patriarch of *Constantinople*, in the daies of Pope *Felix*.

Eusebius lib.
5 chap. 24

She censured all the Bishops of *Asia*, for dissenting from the celebration of the feast of *Easter*: in the daies of *Victor* the fifteenth Pope of that name.

Zona in vita
Justin.

She deposed *Anthimus*: in the daies of Pope *Agapetus*.

Galas. ep. ad
episc. Darda

She deposed *Dioscorius*, in the daies of Pope *Leo*.

She deposed three Patriarchs: one of *Constantinople*: another of *Alexandria*: the third of *Antioch*: and *Flavianus*, in the daies of Pope *Damasus*.

Theod. l. 5 li.
c. 23

She restored *Theodoret* the famous Bishop of *Cyprus* to his See: deposed by the second Councell of *Ephesus*, in the daies of Pope *Leo*.

Act. 1

She was writ unto by Saint *Cyprian* to depose *Cypr. l. 3 ep. Marcion* the Bishop of *Orleans*, and to install another in his room, in the daies of Pope *Ste-*

Galas. ep. ad phen.

episc. Darda.

She restored unto their Bishopricks, *Athanasius* of *Alexandria*: *Paulus* of *Constantinople*: and other Catholique Bishops of the East, expelled by the *Arians*, in the daies of Pope *Julius*, the first of that name: and this she did, as the Centurists confesse out of *Socrates*, *frerus Romana ecclesia prerogativa*: by her own accustomed prerogative. And as *Zozamen* saith of the same Pope *Julius*, when for the dignity of his See, the care of all appertained unto him, he restored every one to his Church.

Socrat. l. 2 c.

15 *Cent. 4*

ool. 350

Zozom. l. 3 c.

7

She

She sent Hosius, Vitus, and Vincentius, as her *Evag. l. 1 c. 4*
Legates, Presidents, to the first Councell of Nice: Phos. l. de 7
 Saint Cyril, to the Councell of Ephesus: *Paschasius, Syn. Leo ep.*
 and Lucentius, to the Councell of Chalcedon. *47 Leo ep. 84*

She had her Vicars General in all forraign and re- *Idem ep. 87*
 mote parts: Anastatius Bishop of Thessalonica in Greece: *Gelas. ep. ad*
 Potentius in Africa: Acatius, Patriarch of Constanti- *Epi. Parda.*
 nople, in Egypt: Dubritius, Archbishop of Wales, and *Gals. l. 9 c.*
 primate of great Britain, in Britain. *12 Leo ep. 84*

To her, as to the highest Judge, the weightiest *Greg. l. 4 ep.*
 causes from all parts of the World, have ever been *52 Innocent*
 directed. *1 ep. 26 ad*

Without her, no General Councell can be kept, or *Com. milev.*
 assembled. *extat inter*
epi. Aug. com.

By her, tumultuous Synods have been ever disan- *chalc.*
 nuled. *Aff. 1*

From her, the Patriarch of Constantinople had the *par ex Leo*
 preheminence of the highest See after Rome, and ju- *ep. 55 ad pulc.*
 risdiction over Egypt, Lybia, and Pantapolis. *Basil ep. 52*

From her, the Bishops of France, Spain, and *ad Athana-
um con. Ni-*
 Greece, have received their episcopall palls, robes *canum 1 c. 6*
 and ornaments. *ex Nicolao 1*

From her, England received her Apostle St. Au- *ep. ad mich.*
 fin, the first Archbishop of Canterbury. *imp. vides*

From her, all succeeding Archbishops of that *Greg. in Re-*
 Sea, received their palls: which in honour of their *gis. Idē Greg.*
 derivation from Saint Peter, and in acknowledgment *in Regis l. 12*
 of their subjection to the See of Rome, they were first *c. 15 usum*
 laid upon Saint Peters holy tombe, and from thence, *trib. palli ad*
 they were sent to the several incumbents for the time *sola missa-*
 being. *rum. solem-*
ma agenda
conc. agram

Bede lib. hist. chap. 19 and 2 hist. chap. 8.

Godwin in From her, King Edwin for Saint Paulin and Ho-
catalogue of norius, King Rufus, for Saint Anselm obtained
Bishops their episcopal pals.

Beda l. 2. By her, Pepin was created King of Italy : in the
chap. 17. Fox days of Leo the third.

Acts page By her, Stephen was created King of Hungary,
 185. *Albe Kram.* in the days of Pope Sergius.

l. 2. By her, Edgar was created King of Scotland, in
Blond. dec. the days of Pope Urban the second.

2 lib. 7 hist. By her, Charles was created Emperor of the Ro-
Scotorum mans, in the days of Leo the third.

Paulus Di- By her, the seven Electors of the Empire were
aco lib. 23 all chosen, and first ordained, in the days of Gregory
Rerum Ro- the fifth.
manar.

Saint Tho- At her hands Henry the second, King of England
mas lib. 3 de received (as a gift) the title of the Lordship of Ire-
regi princ. land.

chap. 19 At her hands Henry the eighth, King of England
Stow Annals received the renowned title of Defender of the
 1531, and *Ornuphrus* Faith, as an extraordinary favour, so continued by
chro. 1520 his successors *, as an extraordinary cause of great
King James insultance.

in his decla- At her hands the Kings of Spain received the ti-
tion concern- tles of Catholique.

ing his pro- At her hands the Kings of France received the
ceedings in title of the most Christian King.

Doctor Conr. At her hands France received the manner of con-
vorstinus pa- secration, and anointing her Kings, by the Arch-
 36 *where he* bishop of Rhems, according to the ordinance of
said that he Pope Hormisdas.

more gloried in that title, then in the title of King of great Britain. *Thomas Bozins de*
signis eccles. rom. 2 lib, 17 Signo 77 Papyrius Masso. lib. 3 Annals in
vita Henry primi.

At her hands the Kings of *Germany* the like, by the Archbishop of *Mentz*.

At her hands the Kings of *Bohemia* the like, by the Archbishop of *Prague*.

At her hands the Kings of *Scotland*, their form of coronation, by the Archbishop of *St. Andrew*.

At her hands the Kings of *England* received the form and manner of their coronations: by the Archbishop of *Canterbury*: according to the grant of *Adrian* the third. And as it was not a matter of small ingratitude that a Kingdom whose Kings, and whose Archbishops (after that they had received such favours at her hands) should have theirs embued so often in so many of her childrens blood: so it was not a little ominous that the most unfortunate Prince that ever raigned, together with his Archbishop, should both fall in blood: when the hands of the precedent metropolitane were so bloody that he could not consecrate the late King, or execute those grants of hers from whom they were derived to both: as if those two lamps had both gone out, as soon as ever that oyle was done.

And if all this be not sufficient to evidence the words of *Christ* and his *Apostles* so to infer concerning his Church as I have urged I erre with the letter of *Scripture*, the *Decrees of General Councils*, the expositions, judgments, and opinions of all the antient and renowned Fathers of the Church, all on my side. And,

They that say I erre, are in the right, with their new coined *Restaurators*, *bringers to light*, *first beginners* or *rebudders of the Gospel*, *re-edificators of*

Whitaker cant. the desolate ruins of Religion, openers of a vein long
 2. q. 5. c. 1. hid before, raisers of a beam of truth, then unknown
Apol. of the and unheard of; first authors, first masters, first re-
Church of stors, first Apostles of an Evangelical, strange
England p. and new reformed Doctrin, so termed by their own
 14. c. 4. party, and not only so, but so new, as that one of
Calv. l. 4. in. their own side affirmeth that Luther received his
 1. c. 7. ff. 24. faith neither from Hus, Wicklif, &c. but that he
Fox Acts was ~~arrogant~~, instructed of himself. In so much
mon. p. 400 as Oecolampadius is said to be (as above cited) *evan-*
& 402. *gelia doctrina auctor primus*, when they call Luther
Oecolampad. *primum Apostolum purioris evangelii*. I have erred
 upon his tom. by beleeving the Doctrine which from time to time
at Basil Bu- hath been derived from the Apostles: and they are
cer ep. an. 36. the right, by jumping over the heads of fifteen or
ad episcop. sixteen hundred years upon the Apostles writings
Hereford. interpreted as they please themselves.
Joachim Ca-
mera fratru
orthodoxa
eccles. p. 161

I have erred by grounding my beleeif accord-
 ing to the preaching, propagation, and continuance,
 of the Apostolical faith: and they are in the right by
 calling to witness (as all the heriticks in the World
 ever did) the Word of God made to speak as they
 shall word it.

I have erred by adhering to the continually re-
 ceived expositions, which from time to time, from
 country to country, from Jery to Rome, from Rome
 to us, and so to all the World have been infallibly
 gathered and faithfully delivered to all the World,
 out of the sacred Word: and they are in the right
 according to those new interpretations which they
 themselves now make, out of the written Word;
 without any such preachings, propagations, continu-
 ance, received expositions, gatherings or deliverings:
 For,

Neither

Neither Bishop, nor Priest, nor Clark, nor Layman, nor Woman, nor Child, nor Country, nor Village in the World, ever preached, or delivered, or propagated the Doctrin, expositions, or gatherings together of the nine and thirty articles of the Church of *England*, or books of homilies, as they are contradistinguished to the Roman Doctrin.

I have erred in beleeving the Scriptures according to the line of ecclesiasticall exposition drawn over the Scriptures, in all ages, and in every Country, and they are safe in sounding a retreat from these or the like onsets, to the revelation of Scripture, made in *England*, to *Cranmer*, *Latimer*, *Ridly &c.* as others did to *Luther* at *Wittenburg*, to *Calvin* at *Geneva*, to *Oecolampadius* at *Basil*.

See *Mason* l. c. 2. f. 21.

If your Doctrin be not *antient* it is not true: and if you think to derive your antiquity from the Apostles time and writings, without manifestation of its propagation, and continuance all along, from its original, up to the present time (seeing the contrast is not concerning the antiquity of the Scriptures, but of the Doctrin raised from those Scriptures by the Church, and which is the true Church, by such antiquity) you do no otherwise, and go no wiselier to work then as if you should go about to justify your selves to be the Children of God, by proving your descents from *Adam*. For no man can be said to be an *antient* man because he hath lain in the grave so many years, but because he hath continued living all that while. Wherefore, as *Tertullian* saith, that Church that can derive it self

Tert. in pref. cont. h. r.

from Apostolicall succession, shew its propagation, and continuance is only antient, and Apostolicall. For, neither was the Church, nor the Scripture antient in those times, from whence Protestants pretend to derive the antiquity of their Doctrine. Nor were the Scriptures then of any *private interpretation*. Nor was the Church of God ever understood to be *primative* in regard of any *secondary* Church, for there is no such thing as *two* Churches; but in regard of a *derivate* Church, which implies a *succession* and *continuation* of that *one* Church in unity both of Doctrine and of discipline, and though it be true which the Apostle saith, *ego evangelio vos genui*, yet it was not the *true Gospel* without a *true Apostle*, nor the *true writings* without *true preachings*, that did beget them. Wherefore no succession, no true Apostles, no true preaching, no true Gospel, no continuance, no antiquity: no antiquity, no truth; no truth, and no Salvation.

Since we find so many antient and renowned fathers of the Church all of them agreeing in this point, and not only so, but all of them when they are altogether assembled in so many general Councils: let us not fear that eternity should have end: *Vobiscū in eternum* bears perpetual date, the fire of the holy Ghost never goes out: the holy spirit hath not left his gentle posture of descending down to the approaching of a mighty and rushing wind. That the Gospel should be now speld rather by *broken parts*, then by *clowen tongues*: by men clad in *bufse*, rather then Priests clothed in *righteousnesse*: Religion will not be directed by *helmetts* (the *resisters* of blows) but by *milters* which have received the *cleft* already: decisions in matters

matters of *faith*, must not be determined by *armour of proof*: nor can the sword of the spirit find out a new way to the *conscience* by *cutting* through the *flesh*: why do we (then) strive against these *streams* of evidence, contest with *clouds* of witnesses full seated with so many holy fathers. If some *Priests* and *Bishops* were, would so many *Kings* and *Emperors* be so poor conditioned as to acknowledge the Church of *Rome* to be so *paramount*, or so *supream* as to sue to her to receive *priviledges*, *dignities*, and *prerogatives*; at her hands, *titles* of honor, *forms* of coronation, as so many *sanctions* derived unto them as from the spring head of all *human* sanctity, if they *all*, all that can make up all, all the World did not beleeve her Popes, by *divine* right warranted to be *Christs Vicegerents*, in a *higher* deputation, then any is upon the earth: and so *high*, that the high and mightiest Monarchs of the World, always thought it their chiefest honor (according unto *Isays* prophecy) to *bow down to her*, and to *lick up the dust of her feet* (not to her *supream* officers, as *Isay* 60. they are the sons of *men* and *women*, but as they are the representatives of *Christs* own person; as they themselves crouch to their own alters: not as they are *wood* or *stone*, but *thrones* of *grace*) If they did not beleeve that Church to be the building upon that rock, against which, neither the *blowing* of these *winds*, nor the *falling* of that *rain*; nor the *beating* of those *waves*; that is to say, neither the blood-thirstinesse of *Nero*, *Caligula* &c. (who persecuted to death (whom Christ crowned with Martyrdom) thirty and three all in a row one after another, the immediate successors of Saint *Peter*) nor the persecuting

Thomas Be-
zins de signis
eccles. tom. 2.
l. 7 signo 78.
Baron Ann.
anno Christi
200. 255.

Aug. de uti.
2. credendi. c.
17.

cuting Emperors; *Trajan*, *Decius*, and *Constantinus* (who banished *Clemens*, *Cornelius*, and *Liberius* into *Asia*, *Centumcellas*, and to *Thrace*, and *Martin* into *Pontus*) nor *Goths*, nor *Vandals*, nor *Turk*, nor *Alarick Massacres*, nor *Attilian sackings*, nor *Burbon cruelties*, nor emulations of secular *Princes*, nor strifes in her own elections, nor the great vices which have been observed to be in the persons of some of her Popes; nor that which never fails to root up the strongest foundations (which is the divisions that have been amongst themselves) could never be able to shake the building from off that *Rock*; interrupt the succession of that *Church*; but there she hath stood in spight of death and gates of *hell*: tyrants and hereticks (for the space of 1600 and odd years) all these (to use *Saint Austins* own words) in vain, barking round about her: which doubtlesse speaks her to be that infallible superstructure, upon that rock: against which *Christ* said the gates of *hell* shall never prevail, and her succeeding Bishops to be the undoubted successors of that sure foundation fortified by the prayer of *Christ*, confirmed by his promise: and continued by his remarkable and visible grace, and providence.

And this I hope is sufficient to prove the Church of *Rome* to be the generally known, and universally acknowledged seat of judicature in causes ecclesiastical through the Christian World. Now I shall produce before your eyes,

DIVISION VII.

A Manifestation, how that it is impossible but that all should see this Church, and acknowledge it to be the true.

Epiphanus tells us, that the Church of God is the Kings high way, by which a man is sure to travel towards the truth: And the Prophet Isaiah directs us how to find *this way*, (this Church) by such *infallible* signes and tokens, that Idiots cannot be misled: viz.

*Epipe.
her. 85.*

Then shall the eyes of the blind be opened, and the ears of the deaf restored, and there shall be a path, and a way, and it shall be called the holy way, and it shall be unto you so direct that fools cannot erre therein.

Isai. 33.

By this plain way of *infallible* demonstration of the true Church, Our Saviour Christ himself informed the ignorant, even his own beloved; when she knew not where his flock did rest and feed; viz. *If thou knowest not, O thou fairest among women; go thy way forth by the footsteps of the flock, and feed thy kids by the sheapsheds tents.*

Cant. 1. 7.

Neither did Christ, nor any of his Prophets or Disciples ever denotate (in any place of Scripture) the Church by any *local* place of Residence for them; if the chief Pastor of the Church should chance to be jossed at any time out of his chief place of residence, the Church might seem thereby to fail
through

through dislocation. Wherefore she was neither designed by the place where she did first begin; viz. *Jerusalem the joy of the whole earth*; nor by the City where *Christis* followers were first called *Christians*, viz. *Antioch*: nor by the *prime* Seat not only of him who was the *Prince* of the Apostles, but of that which was *the head of the world*.
Quæ caput Orbis erat, viz. *Rome*; But,

Can any man that is alive shew me an accomplishment more answerable to the prediction of the Prophet? A Church that either *is*, or ever *was*, that hath a way unto her that is *more easie to be found out*? or a road that is *more direct*, or hath more travellers in it: a *Church-path* that is *more beaten*? or according to our Saviours directions, *Footsteeps* that are *more universal*? *Shepherds* that have *pitched more tents*, then is, or hath the Church of *Rome*.

Away then, with your *corner* Churches, your *hidden* Conventicles in wildernesses; *Appenine Mountains*, *Hyrcean Woods*, *Lollards Towers*, Churches like *things* thrust up into a *sleeve*: Behold,
Isai. 52. 10 here is a Church like unto an *arme stripped bare*; that is *visible* to all the world.

Away with your *Molehil* Churches, or your *Hillock* Congregations; or your Churches that are (perhaps) *indifferent* high hills. Behold, here is a *Mountain* (how high?) a Mountain that is *exalted above the hills*, (And is that all? no: it must be higher yet) and *as the top of that Mountain* (nor is this all neither, for she must be as *great* as she
Dan. 7. 27 is *high*, viz.) As a *mountain that filled the whole world*.

Let not a new pretendress to invisibility, shrouding her self under the dark shades of allegorical expressions, (because she was no where to be found or to be heard of through the tract of multiplicities of Centuries, and pretending her self to be the woman in the *Revelation* that fled into the wilderness for a thousand years) stand in competition with her, who by clearest, and most plain, and positive Text of Scripture is foreshewed unto us to be such a one, as shall keep open house continually, so continually, as that her gates shall never be shut day nor night; who constantly hath had Kings to be her guests: and the forces of the Gentiles her resort.

Isay 60. 11.

Away with your *candels* under a bushel: Here *Mat. 15. 14.* is a candle in a candlestick, such a one as is not only like unto a light in a room, but like unto the light of the world: a Tabernacle in the Sun it self.

Psal. 119. 4.

Is it not more then strange, that this candle in the room, this light of the world, this tabernacle in the sun, this hill above the plains, this mountain above the hills, this top above the mountains, should not be seen above a thousand years together? That she that was continually to keep open house, so that her gates were not to be shut day nor night, should be believed to have put the key under the door for so long time together. Must day and night be construed neither day nor night? and must continually signifie a thousand years privation?

Shall that Seed that was to be multiplied as the stars of heaven, and as the sand upon the Sea shore, and spread abroad as the dust of the earth to the

Gen. 22. 7.

Gen. 28. 14.

Rom. 4. 16. West, and to East, to the North, and to the South, (as the Church of Christ (by the promised Seed of the Church) is promised to be) be credited, to be shoveld up either in obscure corners, or inclosed, or paled within a wilderness, for so many hundred as shall make a thousand years continuance?

Psal. 2. 8. Shall she, that had the heathen for her inheritance, and the uttermost parts of the earth for her possession, fly unto the uttermost parts of the earth for a possession?

Psal. 8. 9. Shall she, to whom all the ends of the wor'd shall be converted, fly unto some end of the world?

Isai. 22. 23. &c. Shall she, to whom all the Nations of the world should flow, fly from all the Nations of the world? Or she, on whom Gods glory shall be seen, set in a cloud? Or she, to whose light the Gentiles shall repair, and to the brightness of whose Orient Kings shall come; live so obscure, and so long time together, as that neither Jew, nor Gentile, King, nor people, know well where to find her?

Isai. 56. 21. That she (whom the Spirit of the Lord is upon, whose words were put into her mouth, whose words so put were never to depart from thence, neither out of her mouth, nor out of the mouth of her seed, nor out of the mouth of her seeds seed for evermore) should ever be said to erre, when she assures us truth?

Mat. 16. 18. That Christs Church (built by Christ himself upon a rock, that rock which was Peter, founded upon the rock which was Christ: that foundation laid in promise; and every stone of her building, polished with the prayer of Christ) should ever fail?

That

That she (who was a Crown of Glory in the hand of the Lord, and a royal Diadem in the hand of God) should ever be drawn aside? *Isai. 60. 11*

That she (that is the pillar of truth) should be so shaken, that her truth should fall? or that she (who is the ground of truth) should so sink underneath, that truth her self should sink under-ground? *1 Tim. 3. 15*
is such an amazement to me, that men should think it possible, that I can neither write what I imagine, nor imagine what I should write. O blessed S. *Austine*, help me to some of thy just anger, and thy high incensed wrath, that (with thy authority) I may not altogether misbecomingly inveigh against these men; not as against such fools as the Prophet maketh mention of: for they (he tells us) cannot be so misled: but as against such frantick men, as the holy Saint inveighs against when he cries out, *O ridiculous and absurd to humane sense, O heretical madnes, that cannot see what is so plain and obvious*: Help me to oppose against these men, and to exclude them from being members of the Church of Christ: as thou didst *Petilian*, and the *Donatists*: Wherefore in his name, I object unto you Protestants the crime of *Schism*: which you (as they did) will deny: but I (out of S. *Austins* own words) and with his authority instantly will prove unto you; *viz.* because you do not communicate with all Nations: you do not keep the beaten path, and common road: Observe the universal footsteps of the flock of Christ: nor the tents of his Shepherds, which both his Prophet, and himself, gave the most ignorant, as well as his best beloved, as most infallible signes and tokens: whereby, by following

Aug. li. de civibus, c. 10

Aug. tom. 8 in Psal. 56

Aug. li. 22. de civit. Dei. c. 8.

Optat. l. 2.
cont. Parm.

those directions they might be sure never to mis^s the only and ready way how to find out that certain and constant place of his abode, where his flocks do feed: Wherefore, saith *Optatus*, *If so, at your pleasure you bar up the Church in a narrow room, where is that which the Son of God hath merited? How do you follow his directions? where is that which his Father willingly bestowed upon him, saying, I will give thee the Heavens for thine inheritance, and the uttermost parts of the earth for thy possession? Why do you violate such a promise, that the latitude of Kingdoms should be shut up by you, as it were in prison? How labour you to resist so great a piety? what meant you to make war against the merits of our Saviour? Permit the son to enjoy his legacies: permit the Father to fulfil his promises: why place you bounds? why appoint you limits? but what barring, and withdrawing, and taking away, and violating, and shutting up, and imprisoning, and resisting, and making war, and depriving, and binding, and limiting, is amongst you Protestants of the Church; the merits, the inheritance, the possessions of the Son; the gifts, the promises, the Legacies of the Father, within bounds and limits, and narrow rooms, and prisons? Why do you halt, where you may go upright? and be so often at a stand where you cannot lose your way? Why do you add so many doubts and difficulties to so clear a cause, stated by S. Austin so long time ago: viz.*

If (saith he) the holy Scriptures designe the Church in Africa only, the Donatists alone contain the true Church: If in a few Moors in the Province of Cæsarea,

sarea, we must repair unto the Regicides: If in the Eastern people only, we must look it amongst the Arians, Macedonians, Eunomians, &c. but if the Church of Christ (by most cert. in testimonies of canonical Scripture) be described to be in all Nations, whatsoever they shall bring, or from whencesoever they shall write, who say, Behold here is Christ, behold there; let us listen rather (if we be his sheep) to the voice of our Pastor: saying, Do ye not believe them because his Church (saith he) like lightning shall manifestly shine from East to West, that is (saith he) over all the world: And

May we not as justly say, If the Holy Ghost hath designed the Church in Geneva, or in the Countrey of the Helvetians, then the Calvinists are the true Church. If in the corner of Tygurrum, then the Zuinglians are the true Church: If in the Countries of Saxony, Lipsia, and Wittenberge, then the Lutherans are the true Church: If in the Island of Great Britain, then the Protestants were the true Church: but if in all the world, then we must look out for a Church, that is in all the world, which no Church in all the world is or ever was but the Catholick Church, I mean the Catholick that is called Roman, or the Roman Catholick.

Pack up your religions and be gone, ye peddling Churches, ye Haberdashers of small wares in divinity, ye gleaners up of principles in religion; why do ye stand in competition with the labourers of the field, and compare your bundles to the Lords Barn? and your handfuls of rubbed ears to your Masters threshing floor? Let your own opened